HELL'S TERROR:

OR,

A Treatise of the TORMENTS of the Damned,

As a

PRESERVATIVE

Against

SECURITY.

2 COR. 5. 11.

Knowing the terror of the Lord, we perswade men, &c.

By that faithful Minister of Christ,

Mr. *CHRISTOPHER LOVE,*

Late Minister of *Laurence Jewry*, LONDON.

LONDON,

Printed by *T. M.* for JOHN ROTHVVELL at the Fountain and Bear in Gold-smiths Row in Cheapside.

M DC LIII.

HELL'S

TERROR:

OR,

A Treatise of the TORMENTS
of the Damned,

As a

PRESERVATIVE

Against

SECURITY.

---

2 COR. 5. 11.

Knowing the terror of the Lord, we persuade men, &c.

By that Faithful Minister of Christ,

Mr. CHRISTOPHER LOVE,

Late Minister of Lawrence Jewry, LONDON.

LONDON,

Printed by T. M. for John Rothwell at the Fountain
and Bear in Gold-smiths Row in Cheapside.

M DC LIII

A PRESERVATIVE Against Security.

SERMON. I.

MATH. 10. 28.

But rather fear him which is able to destroy both body and soul in Hell.

BEloved, you may remember I have preach'd ten Sermons upon the glorified condition of the Saints in heaven. It is now in my thoughts to speak of the tormented condition of the damned in Hell; that if the former Sermons about glory have not gaind your affections, this of hell might startle your Consciences. Ministers, as having a mixt people, they must mix their Doctrin, somewhile with Comfort, sometimes with Terror. You have heard ten Sermons upon the former Text, you may happily hear near so many more upon this Subject. Before I can give you the sense of the Text, I must give you the scope of the Chapter, which lies thus; Jesus Christ having called his twelve Disciples together, and given them a Commission to preach the Gospel throughout the Regions of Judea, and (as

a confirmation of their Doctrine) to work all manner of miracles, and cure all manner of diseases, and dispossesse Divels, yet knowing, verse 16. *That they must go as silly sheep among ravenous wolves*, and what persecution and opposition they should meet with in the world in carrying on the great work of promoting the Gospel; Jesus Christ therefore labours to prop up the hearts of his people by four several arguments in this Chapter.

The first argument is in the 19. and 20. verses; *They shall bring you before Governours for my names sake; but take no thought what you shall say, for it shall be given you in the same hour*: As if Christ should say, you shall be called before Courts of Judicature for my names sake, for preaching my Gospel; but do not study what you shall plead for your selves, for my spirit shall dictate to you what you shall say. And so *Luke* 21. 15. you have the same phrase, *They should have a mouth and wisedom given them* to make their defence; and to vindicate the Gospel in their hands.

2. Another argument he brings is this, That though they should meet with troubles in the flesh, yet Christ should save their souls, *verse* 22. if they do suffer in their bodies, their souls shall be saved; *for he that endures to the end shall be saved.*

3. That before they had preach'd in every City, Christ promised them to come in the blessing of his Spirit to make their preaching efficacious for the conversion of souls, as *Matth.* 16. 28. Some say 'tis meant till Jerusalem be destroyed; but *Calvin* understands it *of his giving the Spirit*, verse 23.

4. He bears them up with this comfort, That Jesus Christ was partner with them in suffering; now they must not expect to be above Christ, above their Master, *verse* 24. *The disciple is not above his Master, nor the servant above his Lord, it is enough to be as he is*:

As if he should say, do not be discouraged; I your Lord and Master suffered, and must suffer more, I must suffer death; therefore be not discouraged, *for the disciple is not above his Lord.*

And then Fifthly: Another argument is in my Text, Be not afraid, because the power of your enemies is limited; all your enemies can do, shall onely reach the body, but never hurt your souls; *Fear not him that can kill the body, but not kill the soul*: so telling them whom they should, and whom they should not fear: *But fear him who is able to cast both soul and body into hell.*

Thus I have brought you to the words, I shall now give you the Sense.

But rather fear him.] This word Μᾶλλον, *rather*, it is not to be taken in a comparative sence; you may fear men, but you must fear God more: but is an adversative particle, you are not to fear men at all, but God alone.

Μᾶλλον non est *comparativum, quasi tyrannos quidem debeamus timere, sed Deum magis: sed adversativum, quod non tyrannos, sed Deum solum timere oporteat.*

But rather fear him that can kill both body and soul] Kill in this place is not taken for the annihilation or destroying of the body, but for a continual tormenting of body and soul under the wrath of God to all eternity. And so it is expounded by *Luke*, ch. 12. 5. *Who is able to cast both body and soul into hell*, that is, to destroy both soul and body. 'Twere well for the damned, if the body and soul in that sense should be destroyed, so as to be annihilated; and the reason why both body and soul are mentioned, is, because the body hath been partner with the soul in sin, and therefore shall be sharer with it in punishment.

Fear him that can destroy both soul and body in hell.] Ἀπολέσαι ἐν γεέννῃ. Hell in Scripture admits of a fourfold signification.

1. It is taken for the Grave, *Psal.* 16. 10. *Thou wilt not leave my soul in hell, nor suffer thy holy One to see corruption*; that is, Christ should not lie and rot

in the grave, but he should rise again. And so the Apostle *Peter* makes mention of this Prophecie, that he should not see Corruption, nor be left in the Grave. *Acts* 2. 31,32. this he spake of his Resurrection from the dead. Again,

2. Hell in Scripture, is taken for the bellie of the Whale, into which *Jonah* was cast: So the Phrase is, *Jonah* 2. 2. *Out of the Bellie of Hell I cryed unto the Lord, and he heard mee.* Out of the bellie of hell: *Jonah* was never in hell; but the bellie of the Whale was cal'd hell, because a dark place as hell is; but you must not take it in this sense neither. But

3. Hell in Scripture is taken for the Divel himself, or his malignant spirits. So *Iames* 3. 6. *The tongue of man is set on fire by hell*: not hell as the place, but the Divell in hell: the Divell in hell doth kindle the fire of an inraged and passionate spirit. The tongue is set on fire by the divell of hell.

4. Hell is taken in Scripture for the place of the damned, where God doth torture and torment to all Eternitie the souls and bodies of all Reprobate men in the world: in this sense it is frequent in Scripture, as *Matth.* 5.29. *Luk.* 12.5. *Luk.* 16.23. and in this place it is thus taken, *Fear him that can cast both body and soul into hell*; that is, into that place of torment which the Lord to eternitie reserves for the punishment and torment of all ungodly men and women. Thus I have opend the Phrase, *into hell.*

The word γεεννη, that is here rendred *hell*, is from the Hebrew word *Gehinnom*, which signifies the valley of *Hinnon*; 'twas a valley neer Jerusalem which was possest by *Hinnom* or his son, *Josh.* 15.8. *Neh.* 11.30. Hel is called in Scripture after the name of this place in allusion to it, because in this valley the idolatrous Jews set up an idol called *Molech*, which was made of Brass, in the form of a man, hollow within, wherein the Jewes kindled a fire: Then the Children were

Lyranus on Levit. 18. ex Rabbinis.

put

put within the hands of the Idol and so burnt. The Jewes thought that the father which delivered one of his Children to this Idol, should have a blessing and a comfort of all his other Children: Now from hence the Greeke word γέεννα comes, and carries an Allusion to this place, that as there was continuall fire in that Idol, & continual shricking and crying of children, insomuch that they did ring Bels, and sound all kind of Instruments of Musick, that the cryes of the Children might not be heard: So shall it be in those fiery torments of hell. The story is at large, 2. *Chron.* 33.6. 2. *Kings* 16.3. 2. *Chron.* 28.3. *Jer.* 7.31. *Jer.* 32.35. *Levit.* 18.21. Good King *Josiah* destroyed this place, 2. *Kings* 23.10. And thus having laid open the words, nothing lies in my way but to give you the Observations the Text will bear; And there are two Observations which I shall draw from these words.

Ex quo factum est ut μεταφορικῶς locus supplicii impiorum post mortem ignominia, cruciatus, ejulatus, horroris causâ vocatur Gehenna.

First, from the Context, *but rather fear him.* Observe hence,

Doctr. 1. *That the fear of God doth fence the heart against the fear of man:* the more you fear God, the lesse you will fear men, *Isay* 8.13. *Fear not their fear but sanctifie the Lord in your hearts; and let him be your feare, and let him be your dread.* But this point I passe, because I onely intend in the handling of this subject, to set before you the Torments of the damned in hell; which haply may awaken some drowzy consciences, and I am sure may much heighten the joy of Believers, that are delivered from these hellish Torments. The Observation therefore that will ingross the sum and substance of this Text is this,

Doct. 2. *That the Consideration of this, that God hath an absolute power over men, and women, to cast their Bodies and Souls into hell: should work an awefull fear of God in the hearts of his own people.* This is the point, and a point that carries a great deal of dread and terrour with it. Before therefore I shall come distinctly to handle the Doctrine,

Confiteor hanc esse terribilem doctrinâ propter tormentorum atrocitatem, &c.

Doctrine, I must necessarily lay down Reasons, why I preach upon this terrible Subject: and then answer some objections that may be raised against the preaching of so dreadfull a Doctrine as this is.

First, The reasons why I handle this, they are four.

Eirst, I handle it now, because I have so largly handled the glory of the Elect in heaven, for the comfort of the godly: now I shall speak of the Torments of hell for the punishment of the wicked, that so if the glory of the Elect have not allured your affections, the hearing of the Torment of the damned in hell might startle your Consciences, and awaken you out of your securitie.

Secondly, I handle it, lest any of you should grow secure and presumptuous, in nourishing ungrounded hopes of glory, expecting to be in glory with Jesus Christ upon the former Sermons; lest you should thus vainly hope, I deemd it meet to conjoyne this subject with it, that so you might be equally poysed from presumption on the one hand, and despair on the other.

Thirdly, Because it is a Doctrine so little preacht, and so little writ of in these days; I know but onely one Book in English writ upon this subject, by Mr *Bolton*; and very few in Latine: and therefore being so usefull a subject, usefull for the wicked, and usefull for the godly; and yet so little handled, and now a days much cried down, and cried against this reason; also put me upon this Doctrine.

Fourthly, I handle this Doctrine, because I am perswaded, did many men know distinctly the torments of hell, they would never walk in a way of sin, that leads to hell so as they doe. I doe perswade my self, were this Doctrin of hell wel studied, and better known by the people, they would take more care to avoid hell, and gain glory, then they doe: Did men but know that they who live and die unrepenting, lie burning

ning in their lusts, shall one day burn in fire: did they but know that they that can swallow bowls of wine, and drink to excess, they shall one day drink draughts of brimstone in hell: did men but know that they that grind their Teeth through hatred and indignation against the godly here, shall one day gnash their Teeth in hell hereafter: did men but know, that they that oppress the people of God by persecution, and hale them into prison now, shall one day be drag'd into an everlasting prison, and hal'd by Divels into hell: that those who could not endure the company of saints on earth, should be with Devils and damned spirits in hell: did men but know this Doctrine well, they would not be so prophane, and sinfully wicked as they are now a days; but the want of the study of this point doth open a gap to a world of prophaneness: and therfore for these reasons I resolved to treat a little upon this subject.

Now, There are two Objections, why men should not preach upon such a subject as this is.

1. Some will say, This is Legall preaching. To cast flashes of hell fire about the Congregation; this is not to preach the gospell, but the Law: to take off this therefore, I shall speak four things by way of Answer. *Obj.* 1.

1. Surely, Jesus Christ was no legall preacher, yet he preacht this Doctrine, for these are Christs own words; and therefore preaching of hell and the Torments thereof, cannot justly be call'd legall preaching, because Jesus Christ, the Minister of the new Covenant, he was the person that most of all preacht of hel. And it is observable, that neither the Apostles, nor all the Evangelists, preacht so much of hell as Jesus Christ did: Jesus Christ himself hath seven particular Texts of hell, and the Torments of the damned; which the Apostles never had: and therfore I say, this is no legal preaching, seeing it is the Doctrine of Jesus Christ himself. *Answ.*

2. It

2. It is the great policie of the Divell to nuzzle men in securitie in their sins; to have all soul searching preachnig, and sin reproving preaching, all conscience awakening, duty pressing preaching; to have all such Doctrines as these calld legal preaching; It is the great policie of the Divell, to put so bad a name upon so good a work.

3. If preaching of Terrour be legal preaching, then the Law was more preacht in the new Testament then ever it was under the old. I make it appear thus: There are more terrible and dreadfull Doctrines scattered up and down in the new Testament, then in the old. Its a note of *Chrysostome*, that in all the old Testament, the word *damnation* was never used, but is used thirteen times in the new. And it is observable further, that in the old Testament, though the word *hell* is often used, yet it is most commonly used for the grave, and not for the place of the damned; but in the new Testament, unless in two places, hell is altogether taken for the place of the damned, *Joh.* 2.27.31. Therefore its cleare to every eye, that the Gospell is more backt with terrour, and with the Doctrines of hell and Damnation, then ever the law was: The preaching of the law hath only *Anathema*, but the Gospel hath *Maranatha* also. Therefore all they that are of that seducing Antinoman errour, that cries down pressing duty, as preaching the Law, they much deceive themselves; for Christ himselfe and the Apostles and Evangelists, they all preacht more Terrour, then any of the Prophets ever did.

4. Whereas it is said, that preaching of terrour is legall preaching; I say this, that Sermons of terrour have done more good upon unconverted souls, then Sermons of comfort ever have done; Sermons of hel may keep many out of hell. I have read often of Mr *Throgmorton*, that he was converted by a Sermon of Terrour upon that Text: *How shall you escape the damnation*

nation to come? I have heard of another famous Divine, that tells us he was converted by that Text, *Christ preaching to the Saints in prison*: I have read of Mr. *Greenham*, a famous Minister, that hearing a Sermon of the last Judgment, and the Torments of the damned, that proved his Conversion, and first call. I have read of divers other Ancient Authors; *Hierome* tells of himself, whether I eat or drink, saith he, I hear a voice sounding in my ears, Arise, Arise you dead, and come to judgment; and this very sound Converted him; and so many more. Beloved, Doctrines of Terrour God hath more sanctified for the conversion of souls, then any other Doctrine in the world: And therefore it is observable of *John* Baptist, the forerunner of Christ, and that made way for Christ, that the first Sermon that he preacht, was a Sermon of terrour and wrath to come: *Ye generation of vipers, who hath forewarn'd you to flee from the wrath to come?* And so this was the second Sermon that ever Christ preacht; and here he preaches a terrible Sermon of Hell. *Ne fugiamus Sermones de Gehenna* (Saith *Gregory* in his Morals) *ut gehennam fugiamus.*

But it may be some men will object and say, indeed preaching of hell, it is lawfull; but preaching of Christs love, and preaching of free grace, they are more winning subjects, and they are Doctrines more to build upon; and Doctrines more to refresh and chear the hearts of the people of God; these Doctrines doe more gaine upon men, then such terrible Doctrines doe: To which objection likewise, I intreat you take these 5 things by way of Answer.

First, Its true indeed, were all our hearers converted, Doctrins of grace, and doctrins of love and comfort might be most for edification; but seeing we have to deal with a mixt people, our doctrins must be mixt also, else we shall never profit.

Secondly, Its true indeed, were all mens Natures

alike, that all were of a ſoft and tender diſpoſition, and all men were troubled in mind, and under a ſenſe of Gods wrath, then we ſhould preach only love, and only grace, to bear up their heart; for *ingenium potius ducitur quam trahitur.* But when the Scripture tells us, the tempers of men are different, ſome men of a ſoft diſpoſition, others of a knotty and rough ſpirit, ſome will be won with mercy, others not without Judgment. The Scripture telling us, the tempers of men are various, our doctrines muſt be different alſo; ſomtimes of mercy, ſometime of judgment; that as Sermons of love will win upon ſoft hearts, ſo doctrins of terror muſt be for knotty ſpirits. *Jude* 22. 23. *On ſome have compaſſion, making a difference: And others ſave with fear, pulling them out of the fire; Hating the garments ſpotted with the fleſh*: Some, ſaith the Apoſtle, *you muſt ſhew compaſſion* to, and preach love, and kindneſs to; but *others you muſt ſave with fire*, that is, ſhew them hell fire, and terrifie them with the fear of Gods wrath. Some men are more yeilding, and more tender, theſe muſt be dealt with in meekneſs. Others, that are more ſtout hearted ſinners, they muſt be ſaved with fear, pulling them out of the fire of hell. That's my ſecond anſwer, ſome mens natures are rather led then drawn, yet others are ſo ſtout, and knotty that nothing but flaſhes of hell fire will make their Conſciences ſtartle.

Thirdly, To thoſe that plead ſo much for doctrins of free grace, and ſtrains of comfort, and muſt not have ſuch points of terror preach'd unto them, I anſwer, Mans nature is more apt to abuſe doctrines of free grace (though theſe muſt be preacht in their ſeaſon) then they are to abuſe theſe doctrines of terror and of wrath to come. This *Jude* tells us, *Jude* 3. *They turn the grace of God into wantonneſs.* And the Apoſtle *Paul* raiſeth the objection; *Shall we ſin, be-*

cauſe

cause grace abounds? God forbid. Implying, that some men did make it their practise, that because grace did abound, they would abound in sin.

Fourthly, How can a Minister discharge his conscience to God, that he hath preacht to his people the whole Counsel of God, if in the course of his Ministry he shal run only upon strains of free grace, and Christs love, and doctrine of Comfort? What are doctrins of terror, are not they the will of God, to be preacht as well as comfort?

Fifthly, Those men that have cried so much to have preaching upon strains of love, and of free grace, I am sure, as some manage the matter, they have hardened more souls, then ever they have converted by those Sermons. For my part, Beloved, I know not one man that hath been converted by these new teachers, that pretend more light then their Brethren, and pretend to hold forth Christ more clearly then their Brethren. I do not see holiness shining in their lives above others. Whereas I am sure, those that did preach mixt doctrins, somtimes fear, and somtimes love, somtimes strains of wrath, sometimes of grace, these did most work upon the Consciences of their hearers. I have read of Master *Hildersham*, a Minister at *Ashby-de-la-zouch* a most terrible preacher, and it is said, God gave more succes to his Ministry for the Conversion of souls, then to all the Ministers about the Country besides; And when *Paul* preacht a Sermon of *Judgement to come,* it made *Felix his heart tremble;* It made the great mans heart tremble to hear of judgment. And we find in Scripture, that as God had his Barnabasses, sons of Consolation; So he had his Boanerges, sons of Thunder, to make the stout hearts of people to tremble: And thus, lest any seduced heart should be carried away, to think all this Legal, I deemd it meet to make this Apology in entring upon this subject. Remember the doctrine, *That the*

Consideration of this, that God hath an absolute power over the Souls and Bodies of men and women, to cast both into hell, should work in Gods own Children an awefull fear of God. In the handling of this dismal subject, I have fifteen Queries to go over; As first I shall enquire, whether there be a Hell or no? Secondly, Why there must be a Hell, to receive the bodies and souls of wicked men? Thirdly, What this Hell is? Fourthly, Whether there be degrees of torments in hell, &c?

First, Whether there be a Hell or no? And to answer this, I shall make it appear from the confession of heathen, that had only the glimmerings of Nature, and never saw the Bible; And Secondly from the Testimony of Scripture.

First, From the confession of Heathen, though they could not tell distinctly; (as never being acquainted with the word) yet by the glimmering light of nature they had some fancies and apprehensions of this place of the damned. *Virgil* tels us,

Facilis descensus Averni, &c. *Æneid. lib. 6.*

Therefore they had one called *Pluto*, that was the chief person in hell, which chiefly did torment them that were most wicked. And they had their *Charons* boats, a fancy, that there was a man with a boat that ferried over wicked persons into hell. And they had their *Ætna*, their burning Mountains, which they fancied to be hell. And they fancied hell to be a continual rowling of stones upon dead bodies, with many other fancies: And so *Pluto* had many footsteps of hell; that, saith he, if a man had no punishment after he is dead, he shall have somwhat of guiltiness in him, to torture, and torment him. All these were meerly apprehensions of hell, But these I pass.

Saxum ingens volvunt alii. Virg. Æn. l. 6. — *Inque tuo sedisti Sisyphe saxo.* Ovid. Metam. l. 10.

Secondly, As you have a Testimony from Heathen, so you have this truth cleerly from Scripture also; To name two or three Texts, *Deu.* 32. *I will kindle a fire in*

mine

mine anger, and it shall burn to the lowest hell. So Psal. 9. 18. *The wicked shall be turned into hell, and all the people that forget God.* So Psalm 11.6. *Upon the wicked he shall rain snares, fire and brimstone, and a horrible Tempest.* So Mat. 23. 33. *Ye serpents, and generation of vipers, how can you escape the damnation of hell?* So 2Pet. 2,3,4. *He cast them down to hel. They are lockt up in Chains of darkness to be reserved unto Judgment:* so Jude 6. *They are reserved in everlasting chains of darkness to the Judgment of the great day:* all which do plainly prove, that there is a hell. But now,

Secondly, Why there must be a Hell? It appears by these demonstrations.

First, Because of the filthy nature of sin. Sin is a gainst an infinite God, and the offence being infinite, the punishment must be infinite also. But the punishment cannot be infinite upon earth, because you stay here but a while, and your bodies rot in the grave; therefore of necessity there must be a hell that must keep the bodies and souls of the wicked, that so they may receive proportionable punishment to the sins they committed here upon earth.

Secondly, Because else the Justice of God could never be satisfied for the sins of wicked men here done upon earth: and the reason is, first, Because Christ would not satisfie and suffer Gods wrath for wicked men, therefore they must bear it themselves Secondly, Upon earth they cannot satisfie Gods wrath, why? because sin being an infinite offence, their punishment here can be but finite, lasting for a time; therefore all their sufferings here, cannot satisfie Gods wrath, which is due to them for their sins; therefore of necessity there must be a hell to keep men to all Eternity, that by their everlasting torments Gods justice might be satisfied, which otherwise it could not be, 2 *Thes.* 1.5.

Justitia divina requirit ut impii debitas scelerum suorum persolvant pœnas; id cum non fiat in hac vita certissimè futurum est in vita altera.

Thirdly, It appears there must be an Hell, by those horrors

horrors and terrors of Conscience that are in wicked men when they are dying. Many a man in his health he will tush at hell, he will scorn the fire, and scoff at the flames. Many a man when he is in health, he never thinks of hell, but he can drink one day, swear another day, play the Adulterer the third day, and sin every day, and the thoughts of hell never trouble him: but now bring this man to his sick bed, and what horrors and fears seize upon his Soul? Should I appeal from a healthful drunkard, to himself when dying, (as one said he would appeal from King *Philip* drunk, to King *Philip* sober, who thereupon did repeal his act, and did the man Justice) Thou who by thy sinning hast spent thy strength, and estate in drink, and dost not think of hell when thou art drunk; I would appeal to thee, a dying man, and tell me, what wouldst thou say then? what wouldst thou then give for a Christ? What wouldst thou then give for a pardon, that thou mightst not be damned? The very horrors and wounds of Conscience at thy dying day doth demonstrate that there is a time of torments to be indured by thee; else how should conscience be so terrible a vexation to the souls of men at that day, were there not such a thing as hell provided for them? What made the Roman Emperors to be afraid of death, and when it Thundred to run under their beds for fear of death? only this, that the very workings of Conscience shewed them, something was to come after this life. The very terrors of Conscience declare, there is a hell, a place of torment provided for wicked men. And thus having finisht these Queries, the use I shall make, shall be for Condemnation and Astonishment.

First, It shall be for Condemnation, a Condemnation to all them that hold there is no such thing as hell: The *Photinians*, they hold, there is no hell; but

but that which we call hell, is the annihilation of the body, that man is brought to nothing, and no other. There are fifteen sorts of Hereticks an Author writes of, that denies a hell; and amongst the rest, one cald *Empeta*, was held by *Barba* the wife of *Sigismundus* the Emperor, who gave her followers mony to hold this opinion, that she might have their Consciences sear'd up in sensuality, and lustfull pleasure. This truth condemns all them that have their Consciences sear'd, so as to deny there is no hell.

Esse aliquos manes & subterraneã regna vix pueri credunt.

Secondly, This is for astonishment: To whom? why, to all you that so add sin to sin, and drunkennes to thirst, and one provocation to another, as if there were neither a heaven for the godly, nor a hell for you: you that like *Sardanapalus*, say,

Ede, bibe, lude, post mortem nulla voluptas.

Eat, drink, and be merry, for after death there is no pleasure, and so consequently no pain; and therefore while men live, they should live as pleasurable and joyous, as possible might be, *Isa.* 28. 16. O beloved, tremble; if all these places alledged prove such a place to be, how should this astonish thy soul, that all the actions of thy life have been but running a race to these chambers of death? all the actions of thy life have been but a laying up of treasure in this place of torment: how should this astonish you, whose course only leads you to this dolefull dungeon of hell? But,

Thirdly, Though this be a doctrine terrible and dreadful, yet you may suck forth consolation hence, who are the Elect people of God. Its true indeed, there is a hell, and wicked men shall unavoidably come to hell. As *John* sayes, *you serpents and generation of vipers, how shall you escape the damnation of hell?* but all you that are the Elect of God, you are not only forewarned, but you are forearmed also, you need not fear this place of hell: for first, you need not fear the divel, that is, the torments in hell, because *God shall bruise*

bruise Satan under your feet shortly: though he now goes about like a roaring Lion, *seeking his prey, whom he may devour*; yet then he shall be in chains, and go abroad no more. And secondly, you need not fear those torments in hell, the damned undergo. Though there be a worm that shall never die, a fire that shall never go out, though there be weeping, and wailing, and gnashing of teeth, though they lie under the wrath of an incensed God, yet lift up your heads with joy, ye Elect of God, for Jesus Christ is your redemption and your life; *He hath destroyed him which had the power of death, the divel, Heb.* 2. Hereupon, 2 *Thes.* 1. *last*, you are by Jesus Christ *delivered from wrath to come.* Here then is matter of joy for you, though there be a hell, and the wicked tormented night and day, yet by Jesus Christ you are delivered from this wrath to come.

Serm. 2.

SERMON. II.

MATH. 10. 28.

But rather fear him which is able to deſtroy both body and ſoul in Hell.

IN my entrance upon theſe words, I gave you both the ſcope and ſenſe: The main Obſervation I drew from them was this.

That the Conſideration of this, that God hath an abſolute power over men and women to caſt their ſouls and bodies into hell, ſhould work in the hearts of his own people an aweful fear of him. In the proſecution of which I have already finiſhed two Queries; I now proceed to a third. *Obſervat.*

Thirdly, What is this hell, wherein the bodies and ſouls of wicked men ſhall be tormented? But before I give you the deſcription, it is meet I ſhould lay before you the ſeverall terms and expreſſions in Scripture that ſet out hell, this place of the damned. And among the reſt, there are ſome ſixteen or *Qu.* 3.

ſeventeen remarkeable expreſſions: which when you know, will the more clearly ſhew you what hell is.

Firſt, Hell, in which the bodies and ſouls of wicked men are tormented, is ſomtimes expreſſed in Scripture, by this term, *unquenchable fire. Luk.* 3.17. *He will burn up the chaffe with unquenchable fire.* It is unquenchable in an active and paſſive ſenſe; that is, it ſhall neither be quencht it ſelf, nor ſhall the bodies be extinguiſhed that are in it.

Secondly, *A furnace of fire*: ſo Mat. 13. 42. *Then they were caſt into a furnace of fire*, meaning into hell: And it is ſo called in alluſion to the fiery furnace of *Nebuchadnezzar*, *Dan* 3.21,22. that fiery furnace was a type of hell; and therefore Chriſt in the new Teſtament makes uſe of the expreſſion in the old, and calls hell a furnace of fire; the reſemblance holds thus, that as that fire could not burn the three children, ſo the fire of hell ſhall not burn one godly man. Secondly, As that fire was ſo far from prevailing over thoſe godly perſons, that it burnt them that threw them in; ſo hell fire ſhall be ſo far from prevailing over the godly, that thoſe wicked men that wiſh the godly in hell, they ſhall be thrown in themſelves.

Thirdly, It is called *a lake of fire.* Rev. 19. 20. *They ſhall be caſt into a lake of fire and brimſtone.* And it's ſo called for this reaſon, to note the abundance of torments that are in hell, that as in Rivers and lakes the water is plentiful; ſo there ſhall be plentiful torments for them that ſhall be caſt into this direfull place, hell. *Dicitur ſtagnum, quia ut lapis mari, ita animæ illuc immerguntur. Anſelm.*

Fourthly, *Eternal fire*: ſo in Judes Epiſtle, *They ſuffered the vengeance of Eternall fire*, meaning the torments of hell.

Fifthly, *Utter darkneſs.* So *Math.* 22. 13. It is Chriſts

Christs speech to the man that had not on the wedding garment, *Bind him hand and foot, and cast him into utter darkness*, that is, into hell. And it is so called, because they are deprived of the light of Gods countenance, which is light indeed, and the want of that makes hell to be darkness.

Sixthly, Hell in Scripture is called *the blackness of darkness*; Jude ver. 13. *They are reserved to the blackness of darkness for ever.* And it is so called, because darkness is terrible, and men are more apt to fear in the dark then light: hell is therefore set forth in so terrible an expression, to make the hearts of men to tremble; not only darkness, but the blackness of darkness.

Seventhly, *Chains of darkness.* 2 Pet. 2. 4. *They are reserved in chains of darkness to the judgment of the great day.* And it is so called for this reason, *Chains*, to shew that a man shall be as unable to get out of hell, if once he be there, as a man fettered with chains, living in darkness, shall be unable either to free and unbind himself, or find the way out of that dark place.

Eighthly, *Damnation*: so Mat. 23. 33. *How shall you escape the damnation of hell?*

Ninthly, It is called *a place of torment*: so Luk. 16. 28. *Send* (saith *Dives* in hell) *to my brethren upon earth, that they may not come to this place of torment.* A terrible and dreadful expression: This tormenting place, *Rev.* 14. 10.

Tenthly, Hell in Scripture is called *wrath to come.* 1 *Thes.* 1. 10. *He hath delivered us from wrath to come*; that is, from hell. And the reason why hell is called wrath to come, is to shew, that it is the wrath of God that makes hell to be hell. If it were possible for a man to have the favour of God in hell, hell would be a heaven to him, but the want of the favour of God makes hell to be hell.

11 Hell is call'd *a prison.* So 1 *Pet.* 3. 19. *Christ went and preacht to the Spirits in prison*, that is, in hell. But you will say, if this be hell, then you will maintain Christ went into hell, and so hold with the Papists. To take off this therefore, mark the words, and the true sense is this; *By which Christ went and preacht to the spirits in prison*; by which, that is, Jesus Christ by his spirit did preach in the Ministry of *Noah*, for one hundred and twenty years to the old world, to those men that, when this Epistle was writ, were in hell, but when they were preacht to, were living upon earth: so that this place no way holds out that opinion of Christs descent into hell: Thats another expression of hell, and you may guess what a comfortable place a prison is.

12. Tophet, *Isa.* 30. *last. Tophet is prepared of old, for the King it is prepared, the pile thereof is fire, and much wood. The breath of the Lord, like a River of Brimstone shall kindle it.* By *Tophet* is meant hell, and it is so called, because as in Tophet the idolatrous *Jews* cast their children in the fire to the Idol *Molech*, where nothing but shrikings and howlings were heard night and day, the Holy Ghost in allusion to that, expresseth hell by this name, and calls it *Tophet*, and tels you who it was prepared for, for Kings; to note, saith Master *Greenham*, that the greatness of Kings, if they are wicked, cannot keep them from hell: as in the Mountain called Tophet neer *Hierusalem*, there was continually fire; so there should be continual burnings and torments in hell.

13. Hell is called *a bottomless pit*, Rev. 9. 1. out of which you shall never come; if it were a pit with bottom, you might be in hopes to escape; but this pit is bottomless, into which if you are once cast, you shall never escape.

14. The *second death: He that overcometh shall not be hurt of the second death, Rev.* 2. 11.

15. *Destru-*

15. *Destruction.* Mat. 7. 14. *Wide is the gate, and broad is the way, that leadeth to destruction,* that is, to Hell.

16. It is called *everlasting punishment,* Matthew 25. 46. *They shall go away into everlasting punishment.*

Lastly, Hell is called *Corruption.* Galat. 6. 8. *They that walk after the flesh, of the flesh shall reap Corruption*; meaning hell; for so it is plaine, verse 9. *they that walk after the Spirit shall of the Spirit reap life,* which is glory: And thus, Beloved, you have in seventeen expressions hell represented in Scripture; the which I rather mention, that so, when you read these expressions scatered up and down the Scripture, you may know what place they mean, to wit, that place of torment to which Reprobates shall be condemned for ever. Thus having laid down these, I shall give you the generall description of Hell, which is this.

Hell is a place of torment, ordained by God for Divels and reprobate sinners, wherein by his Justice he Confines them to everlasting punishment; tormenting them both in Body and Soul, being deprived of Gods favour, objects of his wrath, under which they must lie to all eternity. This is hell, and this the Scripture will warrant.

4. And thus having shewen you that there is a hell, and why, and what this hell is. The fourth Query will be, whether are there degrees of torments in hell, or no? And the answer to this must be Affirmative; the Scripture doth hold forth, that as there are degrees of glory in heaven for the godly, so there shall be degrees of torment in hell for the damned, and wicked men. The *Jovinianists* and the *Stoicks* held that all sins were alike, and all punishments were alike. 'Tis true indeed, they are the same, 1. *Ratione durationis,* in respect of duration; the torments of all shall

Qu. 4.

shall be eternal. 2. *Ratione privationis*, in regard of the good they are deprived of, they are all deprived of God and Christ, and heaven, one as much as another. 3. *Ratione expectationis*, in respect of expectation; none have more hope of escaping then another; yet this is certain, that one shall endure more pain and torment then another. And this I shall make good by Scripture and Reason. Some shall have greater torments, some lesse, yet all enough to make them miserable. To satisfie you with Scripture, Read, *Mat.* 10. 15. *Whosoever shall not receive you, nor hear your words, when ye depart from that house and City, shake off the dust of your feet: for I say unto you, it shall be more tolerable for the land of* Sodom *and* Gomorrah, *at the day of Judgment, then for that City.* Now mark, the Scripture tells us that *Sodom* and *Gomorrah* suffered the vengeance of eternal fire; though they are in hell, yet it shall be more tolerable for them, then for men that live in the days of the Gospel unrepenting, and in a profane life. So Mat. 11. 22. *I say unto you, it shall be more tolerable for* Tyre *and* Sidon *at the day of Judgment then for you.* Christ speaks to *Corazin*, a City that enjoyed the Gospel, and had the miracles of Christ wrought in it, yet they were not a repenting, and amended people under all this; Therefore, saith Christ, it shall be more tolerable for *Tyre* and *Sidon*, (two heathenish places,) at the day of Judgment, then for you. So *Luk.* 12. 47, 48. *He that knows his Masters will, and doth it not, he shall be beaten with many stripes; but he that knows it not, shall be beaten with few;* So Mat. 23. 14, 15. *They* (saith Christ) *that under pretence make long prayers, they shall receive greater condemnation.* Implying, that though all shall receive damnation, that have lived wickedly, and died unrepentingly, yet Hypocrites shall receive greater damnation then others shall.

Now if you ask me the reasons, why there are de-

degrees of torments in hell, some more, and some less, though all enough? I answer,

First, Because some men commit greater sins upon earth, then others do. Now it is just with God to render to every man as they have done, that they who have committed more vile transgressions, they should be more tormented in damnation. Christ tels us, *John* 19. 11. *No man could have power to take my life from me, if it were not given him of my Father; therefore he that delivered me up to you, he hath the greater sin.* Doubtles, the Justice of God so strikes at sin, that they that have most sins, shall have greatest torments. *John* 15. 22. *If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sins.* Some mens sins are little as moates, others great as beams. *Mat.* 7. 4. Some sins small as Gnats, others great as Camels, *Mat.* 23. 24.

2. Because there are degrees of glory in heaven: As those that are most eminent in grace, shall have the greatest degrees of glory in heaven; So those that are most vile in sin shall have most torments and punishments in hell. Yet, as I told you before, though there are degrees of glory in heaven, yet all shall have enough. As *Perkins* illustrates it: Put two vessels into the Sea, one greater, and one lesser, both will be full, though the small vessel will not hold so much as the great one will do. So the glorified Saints in heaven, some shall be capable of greater, some of lesse glory, yet all full: So it shall be with the damned. Some that have been vile sinners, shall be more eminent in torments; some shall have lesse; yet all shall have enough, so much as creatures are able to bear. I might produce the testimonies of the Fathers; *tanto gravior singulis pœna, quanto gravius quisque peccavit. Aug. de pec. merit. c.* 12. 2 *Cor.* 5. 10.

For Application of this then: Oh tremble all you that rush into the vilest sins and transgressions, that give

give your selves over to lasciviousnes to work uncleanes with greedines, you shall endure the greatest torments in hell. *How much she hath glorified her self, and lived deliciously, so much torment and sorrow give unto her*: Though the least measure of the torments of the damned are enough to make them miserable, yet woe to thee that treasurest up the greatest measure of Gods wrath.

Qu. 5. But to passe that, I come to a fifth Query.

5. It is good to hear a Sermon of hell, that you may never feel hell, and that you may avoid the sin that leads thither. Therefore, I beseech you mark, 5. Seeing there are degrees of torments for the damned in hell, How might we know, who are the men, the Scripture holds forth that shall have the greatest torments in hell? This is a very dreadfull point, yet the Scripture speaks fully of it. And truly I must tell you, my very flesh doth tremble in speaking of this doctrine to you, and I wish to God your hearts and mine might tremble in hearing of it, that so we might not be of the black bed-role of this damned Crew, that shall be plunged into the lowest hell. All that I shall say about it, I shall comprise under seven particulars. There are seven sorts of men, the Scripture holds forth, if they live and die unrepenting of these seven sins, they shall have a greater portion in the torments of hell, then other damned persons shall. Who are they?

1. Those men that will neither live in a holy course of life themselves, nor suffer others, what in them lies, to live holily. Who ever they are, they shall receive greater damnation then other men, *Matth.* 23.14,15. *Woe unto you*, saith Christ, *for you will neither goe to heaven your selves, nor suffer others to goe thither*; but what in you lies, you hinder them: *verily*, saith Christ, *you shall receive great Condemnation.* And therefore Beloved, let this word startle you. All you that are

Parents

parents of Children, and hapily will not be holy your selves; nor can you endure your Children should be so. All you that are Masters of families, that will not be holy your selves, and cannot indure your servants to look after godlinesse. All you that are husbands, and will not be holy your selves, nor can indure your wives should professe godliness. Look to it, if you live and die in this estate, you shall receive greater condemnation. I wish to God this word might startle them that do what they can to be as blocks, and bars in mens way to keep them from heaven. You read, *Rom.* 16. 10, 11. there is mention made of two heathens, *Aristobulus*, and *Narcissus*; and *Paul* saith of them, they had godly men in their houshold. *Salute the houshold of Narcissus*: I told you (in my exposition of that place) that the heathen were so ingenious, and were not so vilely wicked; but though they were not godly themselves, though they were heathens themselves, yet they would let godly persons to be in their house. But now such is the great height of wickedness men are grown to in our age, they are neither holy themselves, but, they are worse then *Aristobulus* was, that was a heathen, they cannot indure a godly person to be under their roof. I beseech you lay this to heart, for verily if you do not repent, you shall receive greater damnation then other men shall.

2. Those that live long under the enjoyment of glorious Ordinances, without any betternesse or amendment of life; who ever they are, they shall have a deeper portion of hell fire then other men, *Matth.* 10. 22, 23. *It shall be more tolerable for* Tyre *and* Sidon *at the day of Judgement, then for you; And thou Capernaum that art exalted to heaven, shalt be cast down to hell.* This Capernaum and Corazin, two Cities of which Christ speaks, they were the Cities where Jesus Christ and his Disciples preacht in person; where

they did many great and wonderfull Miracles; So it is plain, *verse* 20. *He began to upbraid the Cities wherein most of his mighty works were done, and they repented not*: Here Christ did mighty Miracles; nay, the very first time Christ spoke publikely in the world, was in *Capernaum*. Christ and his Apostles preacht here, mighty Miracles were done here; yet this people did not repent: now what saith Christ to them? *It shall be more tolerable for* Tyrus *and* Sidon *at the day of Judgment, then for you*: you shall have a greater portion in the Torments of hel, then those poor heathen that liv'd in *Tyrus and Sidon* had; so *Luk.* 10. 12, 13, 14, 15. Now let me inculcate, Though heathens shall be damned for not believing in Jesus Christ; yet you shall go to hell with a vengeance, that hear of Christ, yet do not believe: the Indians shall be plagued in hel for not receiving Christ; But *England* shall be plagued ten thousand times more then they: *Sodom* shall be better then *London*, and heathens lesse punished then Christians, that lie under the Gospel unreformed: You that lie under the enjoyment of Ordinances, I would say to you, it were better for you, you had been in *Sodom*, when fire from heaven came and burnt them to ashes, then to be in *England*, if you do not profit by the Gospel. In *Sodom*, though they were burnt with fire, yet haply some saved their souls; but if thou liest under the enjoyment of glorious Ordinances, and dost not profit thereby, thy soul shall not be saved. It were well for you, Beloved, that live under Ordinances, that you had never been born, that you had never come within *London* walls, that you had never heard so many powerfull Sermons, as you have heard with your ears, if all this doe not turn you to amendment of your lives; for all the profession you make will be but the aggravation of your Damnation. And here let me speak a little, you that profess without practise; you that hear the word but doe not doe

it; you that write Sermons in your books, and have not one tittle writ in your hearts; let me speak but this dismal word, that the very pens you now write with, they shall be as spears to wound you; the very paper you now write upon, it shall be but fuel to burn you; the very ink you now write with, shall but contribute to the blackness of hels darkness to you; and every line you now write, shall be a line of endictment against your own souls at the last day. Therefore I intreat you lay this to heart, if you live under the enjoyment of Ordinances, yet ignorant still, and prophane and loose still, the Lord have mercy upon you, this is your doom, you shall receive greater damnation then other men. Famous is that place to back this in *Rom.* 2. 9. where you find this Phrase, *Tribulation, anguish and wrath shall be to every soul that works evil, but to the* Jew *first, and then to the* Gentile: that is, to the *Jew* chiefly, and to the *Jew* especially, and then to the *Gentile*, Now, why doth the Scripture say thus? the reason is this, because the *Jews*, they had the Ordinances of God, *Rom.* 9. 3, 4. *I could wish my self accursed from Christ, for my brethren, my kinsmen according to the flesh; who are Israelites, to whom pertains the adoption, and the glory, and the Covenant, and the giving of the Law, and the service of God, and the promises.* The *Jews* they enjoyed glorious Ordinances, they had the service of God, they were Gods people by outward Covenant, and Christ came of their loins; and therefore if a *Jew* be wicked, and a *Jew* reject Christ, and be ignorant of the knowledg of Christ, O saith Christ, *Tribulation and anguish shall be to the Jew first.* So I may say, God will say, tribulation, anguish and wrath shall be to the prophane heathen, but to a professor first, and to a Christian first, to a dweller in *London* first, and above all persons in the world. And therefore I intreat you consider, all you that live under the Gospel,

without betternes of life, lay this to heart, for your doom is to receive greater condemnation from your God. Again,

Thirdly, Those men that make the greatest profession of Religion, and have most knowledge, yet have least practise, and do most sin against knowledge, and against Conscience, they shall receive greater damnation then other men. *Luke* 12. 47, 48. Christ tells you of two sorts of persons; There were some that knew their Masters will, and did not prepare themselves to doe it: *That servant that knew his Lords will, and prepared not himselfe, nor did according to his will, he should be beaten with many stripes; but he that knew it not, should be beaten with few stripes.* Ignorance will not excuse the sin, though indeed (as Divines say,) ignorance will lessen your punishment; but not take it away. Ignorance excuseth sin from degrees of Torment, but not wholly from Torment. *They that know not* (saith Christ) *shall have few stripes*, shall have some punishment, *but he that knew his Lords will, and prepared not himselfe, nor did accordingly*, though he did know his will, he did not practise his knowledge, but sinned against knowledge, and against Conscience, that man shall bee beaten with many stripes. Now therefore let this be a dismall word to all you that may bee men of long standing in Profession; that may have attained to a great measure of knowledge, and yet for all your knowledge, you are but as that Heathen woman said of her selfe; I see, saith she, things that are the best things of all, yet I follow the very worst: if you do thus, you know what God is, and you know sinne to be sinne, and Hell to bee Hell, you know what an evill thing it is to sin against God, and yet you will ven-

ter

set upon sin knowingly against Conscience: O that you had hearts to consider, if the Lord doe not bring you timely to repentance, you will receive more stripes then others shall. Ignorant men, that never knew Christ, shall bee punished, but you shall receive more stripes then they.

Fourthly, Those that have by the evil of their lives, given example, or been provocation to other men to live wickedly, and to goe to Hell as well as themselves. If any of you have been thus; you will bee more dreadfully tormented then other men: for you shall bee damned, not onely for your own sinnes, but for other mens also. Read, *Luke* 16. 27, 28. When *Dives* was in hell (the Text saith) he intreated *Abraham*, that a man might come from the dead, to warn the people living what a place hell was. No, saith *Abraham*, *they have* Moses *and the Prophets, let them hear them.* God will work no Miracles now; let them hearken to the Ministry and preaching of the Gospel; If they hear not them, they shall never be saved. Why, but saith *Dives*, let him goe, for *I have five Brethren upon Earth, let him goe to them, least they come to this place of torment.* Now what is the reason *Dives* did desire his five Brethren should not come to Hell? the reason was not, as if *Dives* had had love to their souls, for there is no love of souls in Hell; those that are in Hell, they wish all the world to be there as well as themselves: *Dives*, I say, did not desire his five Brethren should not come thither, because he loved their souls but hee desired it upon this ground, because *Dives* while he was alive upon the earth, was an occasion of sin to his brothers by his evil example, in provoking them to sin; and he knew this, that

that being an example, and provocation to them to much evil, their coming to hell would be aggravation of his torments. This all Interpreters clearly give out to be the sense, that it was self-love, not love to them, that made him say so. Now I intreat you, let this word fall among you, Are there not many among you have given ill examples to others? Your children, have not they learned, while they were young, to stammer out oaths, in hearing you their fathers swear before them? Your children, have not they learned libidinous and wanton discourse, in hearing such come from you? have not your children learned to be unclean, in seeing such unclean ways practised by you? have not they learned to be ungodly in seeing you so? O beloved, If you live and die unrepenting of the sins of your evil example, if God bring you to hell, your torments shall be greater then other mens. I remember *Austine* makes this prayer in one of his books, *Lord deliver me from my other mens sins.* And he doth it upon this ground, because, when he comes to Judgment, he must not only answer for his own sins, but the sins of other men; in that by his example he had been occasion of them, he should be punisht for their sins, as well as his own.

5. They that live and die unrepentingly in the sin of adultery, they shall be tormented above other men. You that now burn in your lusts, you shall one day burn in hotter flames then other men shall burne. 2 *Pet.* 2. 9, 10. *The Lord knows how to deliver the godly out of temptation, and to reserve the unjust to the day of Judgment to be punished*; but whom? *chiefly them that walk after the flesh in the lusts of uncleanness*; the Lord will reserve all unjust men, but chiefly them that walk in the lusts of uncleanness: And therefore, *Heb.* 13. 4. *Whoremongers and Adulterers God will judge.* God will judg all other, but those more especially. If you are Adulterers, he will judg you, and give you a greater measure of torments then other men. And there-

fore if any of you, man or woman, have been guilty of this sin, repent betimes, for beleeve it, if you repent not, you shall be more punished then other men. Those that habitually give themselves to unclean lusts, if they live and die unrepenting of them, their portion in hell shall be deeper then other mens.

6. Those that are Hypocrites, that take upon them the profession of Religion meerly to be a cloak and cover to more gross and abominable sins in their lives and practises, they shall receive greatest damnation. An excellent phrase you have *Mar.* 12. 40. *woe unto you Scribes and Pharisees, Hypocrites, for under pretence you make long prayers,* (making long prayers was not a sin; but it was under a pretence, to an evil end, and therefore it was a sin) *that you might devour widows houses,* there was their sin, they would do acts of violence in their Courts of Judicature, and outward carriage, and lest they should be suspected to be so vile and wicked, they would take upon them a vizard of holiness, and be given much to prayer and profession, that they might not be suspected to be so cruel; and what saith Christ? *they that under pretence make long prayers, they shall receive greater condemnation.*

7. They that continue in a state of impenitency and hardness of heart, against a patient and long suffering God, that hath expresst abundance of loving kindness towards them, they shal have greater torments then other men. *Rom.* 2. 5. *Despisest thou the riches of Gods goodness and forbearance, not knowing that the goodness of God should lead thee to repentance? but after thy hardness and heart that cannot repent, thou treasurest up to thy self wrath against the day of wrath.* Every man lies under Gods mercy, but every man that lies unrepenting under Gods mercy; because he is a long suffering God, that man treasures up wrath against the day of wrath. And the reason is, because the more the patience of God is abused, the more wrath shall be set forth to punish

nish that abuse of patience: *læsa patientia fit furor*, Patience being once wronged and provoked, turns into fury; and therefore we see no men are so deadly angry, those men that are meek men. And therefore the Scripture tels us, *Moses* that was a man indued with patience, the meekest man upon earth, yet being provoked by the *Israelites* worshipping the molten Calf, he was so inraged, that in anger he brake the two tables of stone that he had from Gods own hand. The patience of God being wronged and slighted will so provoke God, that he may justly cause your torments to be multiplied and increased. And thus far I have proceeded in this dismal subject, the Lord make it instrumental in bringing you to heaven, and freeing you from this place of torment, which shall be the portion of all them that fear not God, and walk in his ways.

Serm. 3.

SERMON. III.

MATH. 10. 28.

But rather fear him which is able to destroy both body and soul in Hell.

IN my entrance on these words, the Observation I drew was this, *That the Consideration of this, that God hath an absolute soveraignty over creatures, to cast their bodies and souls into hel, should work in the heart of his own people an aweful fear of God.* *Observat.*

In the prosecution of which subject, I have gone over five Queries, which I only treat of to awaken drowsie sinners, and to increase the joy of glorified Saints in the hearing of these eternal torments which they are freed from. I now pass to the sixth Querie.

Sixthly, I am to enquire where hell is? And in resolution of this, I answer, there are variety of opinions about it: I shall give you the thoughts of divers, and then lay down what is most agreeable to the word of truth. All agree in this, that there is such *Qu.* 6.

a place. *Omnia entia finitu necesse est esse in aliquo ubi.* Some hold this place of the damned to be in the ayr; this we find to be the opinion of *Gregory Nyssen*, and some others after him: and the ground they have to build this upon is from those too places, *Eph.* 2.2. where it is said, the Divell is *the Prince of the powers of the air*: therefore say they, hell as the place, is in the air: the other Scripture is, *Ephes.* 6. 12. Where it is said, *We wrastle against principalities, and powers, against the ruler of the darkness of this world; and against spiritual wickednesses in high places*; that is, in the air; and there the Divels are, and there they fancie hell to be. Now to take off this, that hell is not there; I answer first, to the first Scripture, *Eph.* 2.2. that the Divell is there call'd *the Prince of the powers of the ayr*; not to denote the place where hell is, or the damned are; but it only denotes, that God hath given this permission many times to the Divell, to have power over the ayr, in raising winds, and stormes, and tempests in the ayr: God hath given that power to the Divell, that he can raise a storme: So he did, *Job* 1.19. the Divel *rais'd an east wind and smote the four corners of the house in which Jobs Children were feasting.* This Phrase I say, it only denotes, that God gives the Divell so much power as to raise Tempests in the ayr, or else to goe up and down in the air, and therfore is call'd *the Prince of the ayr*; having no reference at all to the place where the damned are. And for the other Scripture, *Eph.* 6.12. *we warstle not against flesh and blood, but against Principalities, and Powers, and Rulers of darknesse*; that is, the Divels that rule in the dark minds of Ignorant men; *we wrastle*, saith the Apostle, *against spiritual wickednesses in high places*: that is, we wrastle against the Divell, who is a spirit, and a spirit full of wickedness, that wrastles against us *in high places*. In the Originall 'tis only ἐν τοῖς ἐπουρανίοις, which is not meant of the *air*, but in the *heavenlies*. Now when the adjective

Greg. Nyssen lib. de anima et resurr. p.193.

jective is put alone, most usually the substantive understood is *thing* or *things*: so 'tis taken *Heb.* 8.5. τὰ ἐπουράνια, so here *in heavenly things*; that is, in our heavenly graces, for therein is the Divels malice, to wrastle against our heavenly graces, and against our going to heaven: And therefore he is cal'd a spirit of wickedness. So that this place doth no way hold forth or give any connivance to this opinion; that hell is in the ayr, only the place speaks this to be the chief malice of the Divell, to oppose our going to heaven; and our graces that lead that way, 2. *Cor.* 4.4.

2. *Isidore* saith, that 'tis under the Globe of the earth; but that is not probable, because under that people live as we doe here.

3. A third opinion is, that hell is in the valley of *Jehoshaphat*, from *Joel* 3.12. But what I have spoken by way of Confutation of that conceit of Christs coming to judgement there; the same will hold good against this also.

4. A fourth opinion about this (which is the opinion of many learned men) is, that hell is in the very Center, and bowels, and middle of the earth: And they ground it upon this, because hell in Scripture is call'd a pit, and a lake, and a deep; and therefore they think it is in that place; and there all the damned are Confind to the very earths Center: But this hath no foundation from the word, and therefore not to be confirmed thereby. *Barrad. Com. Evang. l.10. c.4.*

There is another opinion, (which seems to carry some show of reason) and that is, that hell is in the bottome of the Sea; so *Keckerman* and others, and they build it upon that Phrase, *Mat.*8.29. *Luke* 8.31, Where it is said, *the Divels when they were dispossest, intreated Christ that they might goe into the heard of swine, and the swine ran into the bottome of the Sea*: There the Divels went, therefore hell is there. But to this I

answer, this cannot be the sense of the place, because then it would follow, that the swine went to hell; which is both against reason and Scripture; for only reasonable creatures, men, women, and Angels, are the subjects of hell, and no other creature that hath not sinned goes to hell, but only they. These are the conceits of many about this place: Those that write with most sobriety about the place, say only in generall, *Gehennam esse locum subterraneum*; so *August. lib. 2. Retract. c. 24.* The Apostles that preacht to the Gentiles called hell ἅδης which was a place under ground ordained for punishment. *Hesiod* affirmes hel to be as far under the earth, as heaven is above it. I shall now give you in words of sobriety, what the Scripture saith about this matter.

The Scripture doth not relate the very particular place where hell is, only it gives warrant for the belief of two things in the generall. First, That there is such a place as hell; that is a place distinct from heaven; it is not where heaven is, that you may clearly believe. Secondly, You may clearly believe from Scripture likewise, that this place hell, where ever it is, it must be below heaven, in some place below it. So *Prov. 15.24. The way of life is above to the wise, to preserve him from hell beneath.* So *Luke* 8.13. The Divels prayed Christ, *Lord torment us not, and send us not into the deep.* : Hell was in the deep, somewhere below heaven, and below earth likewise; therfore say they, *Lord doe not send us into the deep*; that is, do not torment us and send us into the place of the damned; but where the particular place is, therein the Scripture is silent; and where the Scripture hath not a tongue to speak, you must not have an eare to hear: If any should ask any further, I may say as *Socrates* did, I was never there my self; nor spoke with any that came from thence.

But now, what is the reason should engage God to conceal

conceal the place where hell is, and not to reveal and make it known to the world where it is? There may be five reasons to move God thus to do.

First, God doth it to prevent Curiosity in many, If men should know the particular place, some would be so curious, they would never be quiet in their spirits, till they have found out the place where hell is: Therefore God to prevent their curiosity, conceals the place.

Secondly, Least if men should know the place, they would more fear the place, then sin that that leads to the place: Now it is Gods will you should more fear sin then hell; As *Anselm* saith well, if hell were on one side, and sin on the other, you should more fear going into sin then into hell: If men should find this place, and hear the shriking of the damned, and see the torments prepared for sinners, they would be more fearfull of the place, then sin that leads thereto: Therefore God to prevent this also, conceals it.

Thirdly, Because the Lord would keep faith in use and exercise, to engage you to believe that God hath provided such a place, though we neither know distinctly what it is, nor where it is.

Fourthly, God doth it, why? To rouze men from security, and to make men fearful of sin in every place; God doth not te you the place where it is; you may drop into hell before you are aware, you may be neerer hell then you think of; therefore God wil keep hell from your knowledge, to rouze you from Security.

Fifthly, and Lastly, God conceals it, that men might not expect extraordinary means and ways to convert them, but that they might commit themselves to the ordinary preaching and working of the word. The same answer I might give, that *Abraham* did to *Dives*, when *Dives* desir'd one to go from hell, to tel

tel his brethren how he was tormented; no saith *Abraham*, God will worke no miracles, *they have Moses and the Prophets, let them believe them.* Here *Abraham* gave a check to *Dives*, that God would work no Miracles to convert men, but they must commit themselves to the ordinary means of the word; should men see the flames of hell fire flashing in their face, this might somewhat startle conscience, and alter their countenance: But God is not pleas'd to show you the signes of hell, nor the knowledg of hell, where it is, till you are in it that are not elected, and belong not to God. Now to wind up this Query in a practicall Use.

Use 1. 1. It should be your wisedome to labour more to avoid hell, then to indeavour to find out the place where hell is. If you do not labour to avoid hell, be sure, where-ever hell is, hell will find you out to receive you into everlasting Torments. This use *Chrysostome* makes of this point, μὴ τοίνυν ζητῶμεν πῦ ἐστιν, ἀλλὰ πῶς ἀυτὴν φύγωμεν. *Homil.* 31. in *Ep. ad Rom. c.* 16. If a mans house were on fire, he would not enquire how it came, but how to quench it.

2. Though it be uncertain where the precise place of hell is, yet you may certainly know this, that sin is the very high road to hell, and the direct way thither: You may not know the place for certain, yet this is most certain, sin will lead you to hell. *Prov.* 7.26. *Whosoever goes in to a whore, her house is the way to hell, going down to the chambers of death.* And the more prodigall you are in sinning, with the faster carier you run towards the place of the damned.

3. Doe not you know where hell is distinctly? This should teach you to take heed of sin in every place, for hell follows sin at the heels; if you sin against God, God knows how neer hell you are; you have a Phrase, *Gen.* 4.7. It is Gods speech to *Cain*, *If thou dost ill, behold, sin lies at thy door*; i.e. punishment due

due to sin. I say to you, If you walk in the wayes of sin, if you be drunk within, or swear within, or cheat within; behold hell is at your doors, and damnation at your doors; you know not how neer you are to hel, if you sin against God. Therefore take heed of sin in every place, seeing you know not where the particular place of hell is.

4. Though we know not where Hel is, yet of this we are sure, that there are some men who carry the resemblance of Hel about them where-ever they go: a guilcy and galled conscience joyned with a profane wicked life, is the lively picture of Hel it self.

Qu. 7. What are the torments of the damned in Hell? And this (Beloved) is a *Quære* that even makes my heart to tremble in speaking to you what Scripture speaks about it: Yet I must be faithful both to Text and Truth, in holding out this dismall subject: and I intreat you, lend me your attention a little in speaking what the torments of the damned in hell are. In the resolution of it, I shall compriſe all I have to say under two heads.

The torments of the damned they are twofold, either *privative*, or *positive*, either punishments of loss or punishments of sense (as the Schoolmen call it:) and under these two heads, if a man had the tongues of men and Angels, he is not able to unfold the extream misery of a tormented soul. That I may break out, as the *Philosopher* did, in speaking of hell, If all the land were paper, and all the water in the sea were ink, as many pens as grass upon the ground, and as many writers as sands upon the sea shoar, all would be too little to set forth the torments of hell. But to speak what Scripture saith, which speaks enough of these torments, that you may avoid the wayes that lead thereto.

First, Therefore the torments of the damned, they are

are Privative, they loſe ſomewhat; and the puniſhment of loſs makes the torments of the damned to be great: and their loſs is in five particulars, that they are deprived of.

Si mille aliquis ponat gehennas, nihil tale dicturus eſt quale eſt à beatæ illius gloriæ honore repelli, exoſum eſſe Chriſto, & audire ab illo, Non novi vos. Chryſ. in Mat. Hom. 24.

Firſt, The wicked in hell, they have this loſs; they are deprived of, and baniſhed from the favourable preſence of God. And here, ſaith *Chryſoſtom*, if there were a thouſand worlds, the loſs of the favour of one God, is more then a thouſand worlds, it is the greateſt torment of a damned man, that he is without God. The preſence of God makes Heaven to be Heaven. The abſence of God makes hell more hell then it is. *Depart from me you curſed*; this is the great torment of the damned, that they muſt depart from God and Jeſus Chriſt for ever. If *Abſolom* counted it ſo great a miſery, that the text ſaith, *he was weary of his life*, becauſe he might not ſee his father for a while, what a wearineſs will it be to the damned, that they ſhall not ſee God to be their father, not for a while, but for ever? The loſs of God is the greateſt loſs that may be; and this is your loſs, that are caſt into hell.

Secondly, They loſe not only God and Chriſt, but they loſe the company of Saints and Angels for ever. Here they enjoyed the company of the Saints of God, the time of their being in hell is the time of their ſeparation, *Mat.* 22. 13. *Mat.* 24. 41. *Go from me, you curſed, with the Divel and his Angels:* and if with them, they muſt needs be ſeparate from Saints.

Thirdly, You loſe Heaven, the place of bleſſedneſs, *Luke* 16. 20. *there is a deep gulph* (ſaith *Abraham*) *between us and you, that you cannot come to us*, you are utterly loſt. And if *Tully* did ſo bewail his baniſhment, in being baniſhed from *Italy*, that every time he looked towards *Italy* he fell a weeping: And if *Demoſthenes* took his baniſhment from *Athens* ſo heavily, that every time he looked that way, he fell a weeping:

weeping, if this did grieve them so much, how will the thoughts of this, that you are banished from heaven grieve you, if ever it should be your dismal lot to be cast into hell?

Fourthly, You lose not only God, and Christ, and Angels, but (which is not the least of your misery) you lose all pitie from God, and Christ, and all the Saints of God. It is some comfort in misery, to be pitied by a friend, but in hell you shall lose all kind of pitie. God shall not pitie you; *he shall laugh at your destruction, and mock when your fear comes.* The godly shall not pitie you, they shall rejoyce to see Gods power, and Gods glory in your damnation. It is the speech of *Austine,* Neither Creator, nor creature shall be affected with any sympathy towards the damned in all their torments: When thou art scorching in thy flames, when thou art howling in thy torments, then God shall laugh at thy destruction, and then the Saints of God shall sing and rejoyce, that thou art a vessel of his justice, and so his power and wrath made known in thee. Here if thou art in misery, there is pitie shewn thee; but in hell there is none to pitie thee, and so thy misery is the greater.

Prov. 1. 16. Psal. 52. 8. Rev. 14. 10. *Nec Creator nec creatura ulla erga damnatos afficientur Sympathiâ.*

Fifthly and lastly, Here is thy loss, thou loosest all hope of recovery. We say, if it were not for hope, the heart would break: here in the world, were you never so wicked, there is some hope, while you are in the land of the living; but in hell there is no hopes, you are past redemption. If once you are in hell, your hearts may be broke with sorrow, because no hope to come out thence.

Thus you have a glimpse what your losse in hell is.

But secondly, And this may more affect your thoughts, to consider the punishments of sense, which we call *positive* punishments, or torments which the

bodies and souls of men indure in hell. And here I intreat you give me your attention a little to speak distinctly of these particulars.

There are eight considerations that make the positive torments of the damned to be very great, and very grievous.

First, The variety of those torments. Secondly, the universality of those torments. Thirdly, the extremity. Fourthly, the continuance. Fifthly, The society with whom you are tormented. Sixthly, the qualitie of the place, where it is. Seventhly, the cruelty of them who are to torment you. And lastly, the eternity of all this. These eight considerations, if you have not hearts of stone, will make you tremble in the thoughts thereof.

First, The *variety* of these torments, there is not one way, but a hundred, a thousand, ten thousand ways to torment you. Indeed, were you sick here, it may be you should have but one kind of disease upon you at once; it may be stone, it may be plague, or some other disease, but you have not variety: had you plague, and stone, and gout, and feaver concurring in one to afflict your body, how miserable would you be with all? but in hell there is not one kind, but variety to torment you: there is unquenchable fire to burn you, a lake of brimstone to choak you, eternal chains to tie you, utter darkness to affright you, and a worm of Conscience everlastingly to gnaw you: variety of torments hath the Lord made to meet upon one man, and this makes the torments of hell to be dismal indeed.

2. There is not only varietie, but *universality* of torments, not only many kinds, but these torments shall universally afflict both body and soul, all the parts of the body, and all the powers of the soul; and this makes the torments of hell more dreadfull. Upon earth, you have diseases haply; but though some parts are afflicted

afflicted, other parts are free; though you be ill in your body, yet your head may be free; though ill in your head, yet vitals free; though ill in your vitals, yet arms and legs free; there is no disease that puts the whole body in pain at once: but in hell it is not so, in hell all the parts of your bodies, and powers of your souls shall be tormented, if ever you go into that dismal place.

First, All the parts of the body. The eye it shall be tormented with the sight of Divels. The ear shall be tormented with the yellings and hideous outcries of the damned in flames. The nostrils shall be smothered with brimstone, to choak you: the tongue with a flame; the whole body (in a word) shall be tormented in flames of fire; there is no part of the body, neither hand, foot, tongue, nor eye, but shall be subjects of those flames. Nay, not only the body, but the powers of the soul also shall be tormented. Your imagination shall be tormented with the thoughts of your present pain. Your memory shall be tormented with the thoughts of what a heaven and happiness you have lost, what opportunities you had to be saved, that you lived under the Gospel, that you heard the Ministers of Jesus Christ, often and again warn you to amend, and yet you would not be perswaded. Your minds shall torment you to consider what time you have abused; and in a word, your understanding shall torment you in the thoughts of your past pleasures, present pains, and future sorrows, which are to last for ever; and your conscience with a continual gnawing worm: Not only the body, but the soul shall be tormented with these flames.

3. A third consideration that makes the torments of hell very grievous, is the *extremity* of these torments. The fire of hell burns so violently, that all the waters of the sea are not able to quench it. Suppose a man had a distemper upon all the parts

of his body; suppose he be troubled in mind, if his pain be not extreme, it is somewhat tolerable: But should a man have his body afflicted, and his mind troubled, and all this in the highest extremity that may be, to that man death is far better. Why Beloved, in hell it is thus, you have torments, and that in the utmost extremity. Torments upon earth in the utmost extremity, suppose it be the cholick and gout, the Strapado and Rack, the burning at the Stake; these are but flea-bitings to those extreme Torments your body and soul must endure in Hell; there you shall lie under as heavy a weight of Gods wrath as your natures are able to bear; There the fire shall be an hundred times hotter then the fire of *Nebuchadnezzar*, that was heat seven times hotter then at usual times; there is pain to the utmost extremity. And O Beloved, who can bear *Universality*, and who can bear *Variety*, and who can bear *Extremity* of Torments? yet all these you must have in Hell, if your lot be there. If lying under the guilt of thy sin but for an hour or two, was so extreme to the Son of God, that it made him sweat drops of blood, what will the extremity of thy Torments in Hell make thee do?

Fourthly, The *Continuity* of these torments. Were the torments of hell many, universall, and extreme; yet if now and then you should have some intermission, it were some comfort. A man troubled with the gout or stone, yet having some ease, it is great refreshment to his body; but in hell this is your deplorable condition and misery, there are torments, and no intermission at all; but when you have drunk downe draughts of brimstone one day, you must drink another: when you have lain under the fury of an incensed God one day, you must be prest under the weight of his wrath another day: there is never any ease, *Rev.* 20.10. *They shall have no rest night nor day.* It is comfort to a sick man, though he cannot sleep in the night,

night, if he may have eaſe in the morning: but in hell there is no reſt night nor day, there is no ſurceaſing of torments there. So *Revel.* 14. 11. And the reaſon why it is ſo continually, is this, becauſe they do continually ſin in hell, and blaſpheme God in hell; for curſing is the language of hell. Now if there be continually ſinning in hell, you muſt continuall be puniſhed in hell. As the damned have no remiſſion of ſin, ſo no ceſſation of pain, no intermiſſion of torment, nor permiſſion of comfort. And therefore ſaith *Hierom*, The damned in ſinning in hell, their ſining is like oile, and Gods wrath like fire. So long as you caſt oil in the fire, it will never leave burning; ſo, ſo long as you continue ſinning in hell, ſo long will the fire of Gods wrath continue ſcorching. For *John* 3. 36. *The wrath of God ſhall abide upon you*: And that makes the torments of hell have no intermiſſion.

5. The *ſociety with whom* you are tormented, that makes hell torments to be grievious and dreadfull: Good company with a ſick body, doth much alleviate his pain, and make him forget his ſorrow; but if they are bad company, he likes not, their company torments him as much as the diſeaſe: In hell it were ſome mitigation of your torments, had you but good company; but all the company you have in hell, are only Divels and damned perſons like your ſelves: And as it is to one here, a torment to ſee or feel what others ſuffer, ſo it ſhall be to the damned in hell to ſee the torments, and hear the ſhrikes of the damned about him. Beloved, you would count that mans life miſerable, that muſt be forc'd to live in a Hoſpital among lame men; or live in Bride-wel among Theives and Rogues, or live in Bedlam among mad men. Why? Hoſpitals, Bride-wel or Bedlam, they are all places that have better companions, then the damned in hell; thy company will make thy being there moſt miſerable, and thy torments there to be more increaſed.

fed. *Malo* (saith Bernard) *fornacem calentissimè ferventem intrare, quam Diabolum in sua propria forma videre.*

6. The *quality of the place* it self, will make thy torments more grievious. Beloved, Should a man be put into a place, where, though there be no good Society, yet the place is pleasant, it is tolerable; but to be banisht from a pleasurable place, to a prison of darkness, this is miserable indeed; it is thus in hell: It may be you have stately houses, and pleasant gardens, fruitfull vines, and pleasant buildings upon earth: But from these beautifull places, you must be thrust into hell; that is a prison, that is a bottomlesse pit, that is a dungeon of darknesse, that is a lake of fire and brimstone, a *fornace of fire* that burns to Eternity: O Beloved, the quality of the place will make hell to be grievous to you.

7. The consideration of the *cruelty* of those whom God hath ordained to be your tormenters in hell, will make hel torments to be grievous: And who are they? why read, *Matth.*18.34. the Divels are call'd *your tormenters*, they torment wicked men; the Divels in hel are the great tormenters of souls.

Beloved, it would somewhat lessen a mans torments, though a man were condemned to endure some punishment, if the man that was to be his executioner, were a mercifull man; if he would spare him what he might: If a man were to be burnt in the hand, if the man that was to burn him would spare him, and hardly touch him, he would count it a great happiness: it would somewhat lessen your torments, were they but mercifull creatures in hell. But who are your tormenters? Your tormenters are Divels, in whom is no pity, who will not spare, but will torment you as much as they are able to inflict, or you to bear: Be sure, your tormenters will have no mercy; but they will load you with rivers of brimstone, and mountaines

mountaines of fire to the utmost. And this makes the torments of hell grievous, that your tormenters are full of cruelty.

As a man condemned to die, the very sight of the executioner will make his heart to tremble; specially if he be a cruell man. So, the seeing of the Divell that is your tormenter; the very sight of this, will exceedingly afflict you. I remember, it is the speech of *Anselm*; saith he, I had rather endure all the torments that art or nature can devise, then see the Divel with my bodily eyes; then see him as he afflicts and torments the damned in hell. Why, O Beloved, take heed of hel; for if once you are there, your tormenters will shew you no pity, they will not spare; but they will lay on what they can to increase your torments.

8. And then lastly, the *Eternity* of all this, the consideration of the eternity of these torments, makes them to be most grievous. Beloved, when a man lies upon a sick bed, here is his comfort, though he hath grievous pain, is sadly afflicted, and cannot rest night nor day, yet he hath hopes it will not last long; either I shall be cured or killed, and so my pains shall be ended: But this consideration cannot comfort thee in hel; thou art there in pain, and thou shalt be there for ever in pain. And here saith Mr. *Bolton*, this word *Ever* should break the hard heart of a sinner; thy paines are many, thy paines are universal, thy paines are extreame, and they shall be everlasting and eternall; and eternitie makes all to be miserable.

Now to wind up this *Quere* in a word of use.

Is this true, Beloved, That the torments of the damned, they are Privative; that you lose God, and you lose Christ, and you lose heaven, and lose glory, and lose the Saints, and lose all pity and hope of recovery? Is this true? Why then, me thinks first, this shews the madnes and the folly of those men, *Use* 1.

men, who will run the hazard, and venter the loss of God, and Christ, and heaven, and glory; and run the hazard of undergoing these torments of hell, and all for a pleasurable vanity, or a fleshly lust? O the madness of many men in the world, that they will rather lose a God, then lose a lust, then leave their whore, then forsake their profit that comes in by unjust gain.

I remember a story of *Lysimacus* King of *Lacedemonia*, that being in the head of an Army, the weather being hot, and so dry, the whole army was ready to die for thirst, and this King was forc'd to surrender himself, his Army and his Kingdome into his enemies hands for a draught of water; when he had drunk his water, he breaks out, O how short a pleasure is this, that for one draught of water, I have lost a glorious Kingdom! Truly you have more cause to complain then *Lysimacus* had: You lose the kingdome of heaven haply for a draught of water, for a cup of wine; because you will drink one glass too much, or get one groat too much, you may lose heaven for it; because you will swear an oath too much, you may lose a God by it; yet for what little profit will men doe all this? This shewes that precipitate madnesse, and that headlong folly men are guilty of.

2. Are these the torments of the damned? *Privative* to lose God, and *positive* in these eight considerations? is this true? Then me thinks, all you who are out of Jesus Christ, you should all this day be in *Belshazzers* frame, *Dan.* 5.5. *When he saw the hand writing upon the wall, his joynts trembled, and his knees smote one against another.* O tremble, O man, and be affraid O woman, that art appointed a vessel of eternall vengeance; how can you brook this variety of torments? And how can you brook these extreme and eternall torments? How can you lie under the weight of the wrath of an incensed God? This very consideration should fetch

tears

tears from your eyes, blood from your hearts, and especially sin from your lives; the consideration of this, that the damned are so grievously tormented as they are.

3. Is this the portion of the damned in hell? Then this should teach you, that though the torments of hell are grievous, yet sin is worse then hellish torments: Hell is not so bad as sin; because sin made hell: Now that which made hell to be hell, is worse then hel it self; though you have heard these hellish torments, yet I would not have you more afraid of torments, then of sin; but fear sin the cause, worse then hell the effect; for sin is worse then hell. And when thou takest an oath in thy mouth, or art too much in excessive draughts swilling down thy throat, think, thou hadst better take a draught of brimstone, then commit that sin. And therefore, O beloved, let not the hearing of these torments so seize upon your thoughts, as to think light of sin, but rather fear sin, then be afraid of hell. I Remember a speech of *Chrysostome*; saith he, It is a more woful thing to dishonour Jesus Christ, then to be vexed with the torments of the damned. And I remember Mr. *Bolton* quotes the expression of *Anselm*, upon this subject; saith he, If sin were on one hand, and hell on the other; I had rather goe into hell, then run into sin: And it is the expression of one *Edmund* the successor of *Anselm*; saith he, I will rather leap into a furnace of fire, or cast my self into a lake of brimstone, then knowingly to commit one sin against God. Beloved, I name these only for this purpose, that you might not look upon hell, as worse then sin; and that you might not think the torments of hell so evill; for sin is ten thousand times worse. Hell is a creature, but sin is not: God made hell, but the Divels made sinne; God created a hell, but he never made sin: God counteth hell better then sin, else he would never made a hell

Chrysost. Hom. 37 in Matth.

Anselm. de simil. cap. 190.

to punish sin. And therefore though you have heard all these hellish torments; yet look upon sin as worse then all those torments.

4. And lastly, I intreat you all, doe not for the pleasure of sin, or the profits of sinne, run the hazard of entring into these everlasting torments: Suppose that by your unjust gain, you increase your estate; suppose you get large revenewes; if you lose a God, what get you? If you lose a soul, what gain you? if you lose Christ, what advantageth it you? O, doe not, doe not run the hazard of these eternal torments for enjoying the pleasure of sin for a season. it is the saying of an Author, that that man that will play the thief is a very fool: It may be, he may not be an hour in stealing the commoditie, and yet he may lie a whole year in the Goal for it, and have hanging when all is done. But Oh, How many greater fools are there then these, that wil haply for an hours pleasure, or at the most, for a lifes time unjust gaine and sinful living, lie in the Goal and prison of hell, not for a year, but to all eternity? much greater fools are they. And therefore I intreat you, let these torments of hell seize upon your hearts: And if you wil think of hellish torments while you live, it is the way to keep you from these torments when you die. It is a savory speech of *Bernard*, Let us, saith *Bernard*, goe down to hell while we are alive, that we may not goe to hell when we are dead; a very good speech. And I wish to God you would do the like; that you would goe home this day, and think what you have heard of the punishments of loss, and the punishments of sense: and it may be the thoughts of these may so cause you to walk in your lives, that you may keep your selves from hell, when you shall die.

SERM. 4.

SERMON IV.

MATTH. 10. 28.

But rather fear him that is able to destroy both soul and body in Hell.

THe Observation, you may remember, from these words, is this, *That the consideration of this, that God hath an absolute Authority over men and women to cast their bodies and souls into hell, should work in the hearts of his own people an awfull fear of God.* Observ.

In the prosecution of which, I have gone over seven Queries already; I now proceed to the eighth in order, which is this.

8. Whether the torments of hel, are eternal or no? whether they shal last for ever, or whether they shal have an end? And herein speaking of this, I shall first resolve it in the generall, and then answer it more particularly. Qu. 8.

First, In generall, That the torments of the damned are eternall torments. And to prove this, I shall give you both Scripture and reason. For Scripture, *Matth.* 18 8. there the fire is called *unquenchable fire*: and *Jude, ver.* 7. it is called *eternall fire*, that torments the wicked: and *Matth.* 25. 6. they are called *everlasting torments* that shall last for ever. And 2. *Thes.*

2.9. Everlasting destruction, *they shall be punished with everlasting destruction from the presence of the Lord*: and *Dan.* 12.2. *They shall be put into everlasting contempt*. Now put all these together, unquenchable fire, eternall fire, everlasting punishment, everlasting destruction, and everlasting contempt: And these Scriptures will clearly evidence, that the torments of the damned must be everlasting torments.

But now for Reasons to prove this; I shall name a few.

Reas. 1. First, These torments must be eternall: because the justice of God, which they have wronged by their sins, can never be satisfied: But till the justice of God be satisfied, the wicked must be tormented: *Luke* 12. 58. The wicked shall be in hell, *till they have paid the utmost mite*. Now, If he cannot pay God his due, and make God amends for the sins he hath done, he must so long lie in hell: but it is impossible for a wicked man to pay the utmost mite, to satisfie God for what he hath wronged him; therefore Jesus Christ, who is God as well as man, must come down in the Elects stead to make God amends for the wrong they have done him in *Adam*, and by their sins upon earth; and for this reason the torments of the damned must be eternall. I have read a story of *Tiberius Cæsar*, that being incensed against an offender in his Court, the offender petitioned to the Emperour, that his punishment might be hastened, that he might know to what he should trust: the Emperour returns this answer, O man, I am not yet friends. Why, Beloved, thus saith God, Wicked men they wrong Gods justice, and they wrong Gods kindnesse, and they wrong Gods Authority, and will not be subject to his commands. Now wicked men, they expect their torments should soon end; No, saith God, he answers them, as *Tiberius* did his Malefactor, I have not yet restored you to favour;

you

you and I are not yet friends, you have not yet made me amends for the wrong you have done me; therefore you must yet suffer.

Secondly, Wicked men will sin to all eternity: therefore their torments must be eternal. As long as there is sin in a man, the Lord will torment that man; for sin and punishment cannot be severed. Sin is like oile, and Gods wrath like fire. As long as you cast oil upon fire, the fire cannot cease burning; as long as sin is in a mans nature, a man cannot be free from suffering: *Revel.* 14.11. *The smoak of their torments shal ascend for ever and ever:* The wicked sin in hell for ever, and therefore for ever shall be punished: their cursings are their hymns, howlings their tunes, and blasphemies their ditties; there the wicked blaspheme God that made them to condemne them to hell eternally, *Revel.* 16. 9, 11, 21. *being cursed of God, they curse God again:* there they blaspheme his justice, because he judged them, his wrath because they feel it; there they condemne his mercy, because they did not taste of those mercies; and there they will curse the blood of Christ, because that blood did save thousands, and not save them. Hell is made up of nothing but blasphemies and sins; there they do everlastingly sin against God, and therefore everlastingly shall be tormented by him. *Reas.* 2.

Thirdly, The godly shall be in everlasting joy, therefore the wicked shall suffer eternall torments; their condition shall be quite contrary to one another; the torments of one shall last as long as the joyes of the other: as the one is for the glory of Gods grace, so the other is for the glory of his justice. The wicked in hell continually sin against God, yet they have never a heart to repent them of the sins they commit against God, therefore for ever must they be punished. If men go on in sin, and have no heart to repent, God must go on in punishing: for God will go on in punishing, *Reas.* 3.

nishing, so long as man goes on in sinning impenitently. It is the speech of an Authour, The damned shal still grieve, but it shall be for their punishment; they shall never be converted in a way of pardon, or a way of grace. And thus far I have spoken in generall.

But now in particular, which will more illustrate and evince the matter. And here I shall shew you, that every thing that is conducible any way to the torments of the damned, is eternall; and therefore the torments also must be eternall. And I intreat you, lend me your attentions a little, to go over every sad subject to you: I shall compriſe all under eight heads.

First, The God that damnes a wicked man is an eternall God, therefore the punishments must needs be eternall. As long as there is a God, so long there shal be a hell, saith *Chrysostome*. *Isai.*33.14. *Who can stand before the everlasting burnings?* God is a God from everlasting, burning wicked men; he is so called, because to everlasting God will burn and torment ungodly men. So *Rom.*16.26. *The Commandments of the everlasting God.* Now, if that God be an everlasting God that torments the wicked, their torments must last as long as God is, and so be everlasting torments. Master *Bolton*, upon this subject, hath this expression, Suppose all the mountains of the earth were mountains of sand, and many more mountains still added thereto, till they reached up to heaven, and a little bird should once in every thousand years take one sand of this mountain, there would an innumerable company of years passe over before that masse of sand would be consumed and taken away, and yet this time would have an end; and it would be happy for man, if hell were no longer then this time; but this is mans misery in hell, he shall be in no more hope of coming out after he hath been there millions of years, then he was when he was first cast in there; for his

his torments shal be to eternity, without end, because the God that damns him is eternal.

Secondly, The fire that torments wicked men is eternal fire, *Jude ver. 7. They suffered the vengeance of eternall fire.* So *Isai.* 30. 33. *Isai.* 66. 24. And if so, then the torments must needs be eternal also.

Thirdly, The prison that receives wicked men, is an eternal prison; it is such a prison as shal never fall to ruine, as shal never be broken down, and digged through by thieves; it is a prison that shal shut you in, out of which you shal never escape, *Jude ver. 6.* Hel is called *everlasting chains of darkness.* If you are in the dark, you know not which way to go; if you are bound in chains in darkness, you are out of hopes of escaping: and this sets forth the condition of hel, that if you are once in, you cannot get out It is therefore called *a bottomlesse pit.* If a man be once sinking, he shal never cease til he fall to the bottom; so it is in hel, if you are once shut in there, you shal never come forth.

Quamdiu cælum erit cælum, inferi erunt inferi; quamdiu cælum beabit Sanctos, tamdiu improbos torquebunt inferi.

Fourthly, The worm that gnaws the conscience of wicked men, it is an eternal worm *Isai.* 66. 24. *Mark* 9. 44. *There the worm shall never die.* Now, this worm is no natural worm, such as gnaw upon mens flesh in the grave, but it is the strivings of conscience, and the accusations of conscience; this is the worm that shal stil gnaw, and eat out the peace of man. The Heathen themselves, though they had no Scripture, yet by the light of nature they had a glimpse of this. I have read in *Virgil*, an heathen Poet, that he speaks of one *Tytius*, that had a vulture every day gnawing in his liver, and in the night it was repaired and made up again, that so the vulture might feed upon the liver the next day; and this they made a resemblance of hel, and of the gnawing of conscience there. This vulture, thy conscience, shal eat out thy peace, and torment thee with thoughts of terrour, and

and this thou shalt have til time shall be no more. Now put all these together, the God, the Prison, the Fire, and the Worm eternal; the torments must needs be eternal also.

Fifthly, The loss of God and Glory, and Jesus Christ, is an eternal loss. You know when friends part, though it be but for a while, their very parting provokes tears; but if they part never to see each other upon earth, what flouds of sorrow doth their parting cause? When thou art a dying, thou art departing not for a time, but for ever; thou bidst an everlasting adieu to God and Christ, and all the Saints among whom thou livest here in company; thou bidst them farewel, never to see them more, never to injoy society with them more: Thou art to be cast into a Dungeon of darkness, never to see the Sun; into a bottomless pit never to come out; into the society of Divels, never to be with Christ and his Saints. Your loss is an irrecoverable loss; *You shall see Abraham, Isaac, and Jacob in the Kingdom of Heaven, but you shall be shut out thence.* Your loss will be an everlasting loss, therefore needs must your torments be everlasting torments.

Sixthly, Sin the cause of Hel torments is everlasting, therefore the torments must be eternal also. Put but the Cause, and the Effect must be; take away the Cause, and the Effect will cease. Seeing sin that is the cause of hellish torments lasts for ever, wicked men shall to all eternity blaspheme God in Hel, blaspheme his Justice, and blaspheme his Mercy, and blaspheme the bloud of Jesus Christ; therefore Hel torments, the Efects of sin, must be so also.

Seventhly, The Sentence that is past against wicked men, is an everlasting Sentence; *Go from me you Cursed into everlasting fire*; A Sentence like the Sentence of the Medes and Persians, never to be revoked.

Eighth-

Eighthly, And lastly, The Body and Soul that is the Subject of Torments, is Eternal. The Body, it is here mortal, and subject to corruption; here it must die, but in Hel neither Body nor Soul shall ever die: Thy Soul subject to torments, is an eternal Soul. *Rev.* 9. 6. No man shall be able to make an end of himself, or of another. Now put all these together; thy God is an Eternal God; Hel is an eternal Prison; the Fire an everlasting Fire; the Worm eternal, the Soul and Body eternal; and Sin, the cause of all, is eternal also; and then tel me if it can be gainsaid, but that the Torments of the Damned must be eternal.

Is this so, that the Torments of the Damned they are eternal? Then 1. This point administers matter of Confutation to that ungrounded Opinion of *Origen*, who held, That though there be a Hel, and though the wicked are tormented (for that he grants) yet he thinks that at the day of Judgment there shall be no such thing as Hel, but that all, not only the wicked upon earth, but the Divels also shall be saved: A most gross opinion; for if these Torments are eternal, and the wicked must be punished everlastingly, then surely this opinion of *Origen*, that all shall be saved, and Hel destroy'd, yea the very Divels themselves saved, must needs be false. This doth plainly and clearly overthrow that opinion. *Use 1*

2. Are the Torments of Hel eternal Torments? This should teach you that live upon earth, to take heed that you run not the hazard of induring these eternal torments for temporary vanities. If you sin, you can sin but for a while; if you get unjust gain, you shall enjoy it but for a while; but if you are damn'd, you shall be damn'd to all eternity; therefore take heed, that for these you run not the hazard of eternal Torments. As we say, you may buy gold too dear; so you may buy these worldly vanities too dear. *Demosthenes* *Use 2*

that was tempted by the Harlot *Lais* to uncleanness; this *Lais* did demand for one nights pleasure ten thousand Drachmes; *Demosthenes* bethought himself, and returns her this answer, I do not love to buy pleasure at so dear a rate. If *Demosthenes* a Heathen, could answer a Temptation thus, I would have you that are Christians, to answer it stronger. You are tempted by the Divel to sin, if you yeild, you may run the hazard of losing God, losing Christ, and undergoing these everlasting Torments: now give a check to your hearts, and say, I do not intend to buy pleasure at so dear a rate, I do not resolve to lose a God, and lose a Christ, and hazard the suffering of eternal Torments for ever for a sin. Put off a Temptation with these resolutions.

Use 3. 3. This affords matter of Condemnation to all desperate livers, who wish themselves to be in Hel before God would have them there. How many are there that cry God to damn them, and God to sink them, and God to confound them? Alas poor men! they know not what they wish to their souls. Men that do not only by wishing, wish themselves in Hel, but that would be self murderers, would send themselves to Hel before God would have them. Did a man but know what this place of Torment is, he would never have such words as these in his mouth; Why, if you do not know, I wil tel you; when you wish God to damn you, you wish but this, That God should take you from a pleasurable world, from your Contents and Comforts, from a place of Delight and Pleasure, and that he should send you to a place of darkness, a Dungeon of darkness, a bottomless pit, where you shall never see light; that God should banish you from his presence, never to have one good look from him more; that God should send you into unquenchable fire to burn you, into a Lake of Brimstone to choak you, and to have Divels to torment you;

you; where your Torments shall be easeless, endless, and remedilesse. This is to wish your selves in Hel; and therefore let the thoughts of this, that Hel Torments are eternal, let this give a check to all those that cry for God to damn them; for alas, you wish the greatest misery that can befal you either here, or in the world to come.

4. Learn hence, all you that are redeemed by Jesus Christ, learn patiently to undergo what ever Temporary affliction God laies upon you in this world. Though God laies never so heavy affliction upon you, though you have a Months pain of the Stone, a years pain of the Gout, a life time of sickness and weakness in your body, yet bless your God that you are delivered from the greatest pain of all; these are but flea-bitings to the Torments of the Damned: and therefore if God hath freed you from the Torments of Hel, be patient, though God never so much afflict you while you are in this world. This use the Apostle makes of this Doctrine, 1 *Thes.* 1. 6. 10. compared together; *You receive the word in much affliction, yet with joy*; here they were much afflicted, yet joyful, upon what ground? *Because you did wait for his Son from Heaven, even Jesus that delivered us from wrath to come.* Here's the ground of their joy in affliction, because they look for a Jesus. As if he should say, O blest be God, who hath delivered us from wrath to come, the greatest Torment: Therefore we may very wel rejoice and be patient under any affliction, which for Christs sake or the profession of the Gospel, we meet with in this world: We are freed from the greatest torments, therefore we may very wel undergo the less. O all you the Redeemed of the Lord, this Doctrine of Hel Torments should strengthen you much to bear any affliction here, because your afflictions are not eternal; God hath freed you from eternal Torments, greater afflictions then ever you shall undergo in this world. *Use 4.*

Use 5

5. Are the Torments of the Damned eternal torments? Then O labour while you live in the world, that you do not miscarry to all eternity, that you do not plunge your selves into this infernal gulf, out of which there is no recovery. While you are here, there is hope, but hereafter you are past hopes. Labour while you live here, that you do not incur an eternal state of misery. *Zeuxis* the Painter being ask'd, Why other men slubber'd over their Work hastily, and finish'd so much, when he took so much pains, and spent so much time to finish his work and make it compleat; he answers, Other men trade for Profit, but I paint for Eternity, to have my Works seen to Eternity, that future Ages may behold them. Beloved, I would have you as this Painter was; Other men they will sin, and they will swear, and they will get unjust gain, they care not how; but why do they thus? because they are for their profit, they only look after the world, and the pleasures thereof. Yea, but you, you are to work for eternity, and therefore you ought so to live, as that to all eternity you might be happy, and not plunge your selves into these internal Flames. A ninth Quæry followes.

Propter Æternitatem pingo.

Query 9

9. Seeing the Torments of the Damned are eternal torments, whether can it stand with Gods Justice to damn man for ever for sinning but for a time? Flesh and bloud might here rise up against his Maker and say, I died when I was young, haply I did not live ten years, and I am like to be damned to all Eternitie; is this just with God? Another may say, I died when I had lived but so long, and I am like to incur as great punishment as the oldest man alive; is this Justice in God to damn a man to all eternity for sinning but a while? Thus wicked men may plead against God. To answer this therefore, I shall resolve it Affirmatively; That it is just with God to condemn a man to eternitie, though he sins but for a little time here in this

Answ.

this world. And to make good this, I shall lay down four or five Particulars.

1. To vindicate the Justice of God, I answer, That punishment is not to be estimated by the length of time, wherein the fault is in doing, but to be proportioned to the nature of the Fact. As for instance, Suppose a man doth break open a house, it may be he is not an hour in breaking open the house, yet it is just with the Magistrate to keep that man in Prison til the Sessions come, a great while longer then he was in doing the fact. A man being angry with another, may give him a deadly wound in the twinkling of an eye; that man may be in Prison all his life, and wel if he escape so, though the Fact was done in a minutes time. Now if man may punish a long time according to the Fact, wil you streighten God? shall God be straitned of that in which men have liberty? If a man for doing a Fact in an hour may be punished all his life, and man may do it, shall not God also?

2. Because sin is against an Infinite God. Now sin being committed against an infinite Majestie, it doth deserve an infinite punishment to be inflicted. You know in the same Fact, the punishment is greatned or lessened, according to the person against whom the fact is done. If you give a blow to an ordinary man, this may only amount to some pettie Suit at Law, and some smal Fine to be paid; but if you give a blow to a Prince, you may endure the Racke or imprisonment for life, because the person is eminent against whom you offend. If sin were against an ordinary person, it had not been just in God to inflict extraordinary punishment; but sin being against that God that is Infinite and eternal, therefore it may be just with God that infinite torments should be inflicted; that seeing wicked men sin against God who is the chiefest good, who is an Infinite Person, by a Divine right, there-

Cum damnati adversus bonum infinitum, quod Deus est, peccaverint, juxta quoque diversa, malum pœna debetur eis infinitum. Tauler in Homil.

therefore the punishment of evil may be inflicted upon them to all eternitie.

3. Should [a] man live for ever, he would sin for ever, and therefore God seeing this disposition in man, he may justly damn man for ever, though he sin but for a time. [b] Man sins his eternity, therefore God may punish his Eternity. [c] Man sins as long as he can, therefore God wil punish as long as he can. If man wil for ever sin, it is just with God to give him a curb, and give him a check, and make him ever to suffer.

4. Because wicked men, though they can sin no longer upon earth, yet after they are dead, they carry their very sins into Hel with them, and there they go on in sinning stil, and repent not, and there they increase their Blasphemies stil, and their provocations against God stil, more then they did upon earth. Now put all these together, and you can no way tax Gods Justice for giving hard measure to wicked men; nor any way fasten cruelty or in-justice upon your Maker.

Lastly, Wicked men by sinning have lost an infinite good, and opposed an infinite good; therfore they must indure an infinite evil. [d] Seeing the wicked do despise the infinite grace and infinite mercy of a God, and the infinite merits of a Christ, and the infinite tenders of grace from God; therefore they are justly involv'd into infinite punishment. You have received infinite kindness from God, kindness without number; if you sin against these infinite mercies, it is just with God to punish you with infinite torments, for the nature of your punishment to be correspondent to the nature of your offence. It is the speech of an ancient Author, That were there ten thousand Hels, and ten thousand times more torments in those Hels then there is, it were not enough to make amends to the Justice of God for mans sins. Wicked men did they indure ten thousand times more then they do, they cannot satisfie and

[a] *Nam voluissent, si potuissent, sine fine vivere, sine fine peccare.*

[b] *Homo semper peccavit æterno suo, justum igitur est, ut etiam semper puniatur Dei æterno.* Gr. Mor. l. 34. c. 16. & l. 4. Dialog. c. 44.

[c] *And* Bernard, *Ob hoc procul dubio inflexibilis mentis punitur æternaliter malum, licet temporaliter perpetratum, quia quod breve fuit tempore vel opere, longum esse constat in pertinaci voluntate, ita ut si nunquam morerentur, nunquam velle peccare desinerent; imò semper vivere vellet, ut semper posset.* Epist. 153. ad Guarinum.

[d] *Cum damnati æternam repudiaverint dulcedinem, justè ad æternam devolventur amaritudinem.* Tauler in Homil.

and make God amends for the wrong they have done him by sinning, and therefore 'tis no way in-justice to damn man for ever, though he live but a while to sin here.

Is this a truth? that it very well stands with Gods justice, to damn man for ever; though he live but a while in this world to sin against him; then by way of Instruction, This should teach you the evil and abominable nature of sin: If sin were not an abominable evil, it would never have such intolerable punishments annext to it; you may know the Lion by his paw, and so you may know sin by its punishment. If sin contract so great a guilt, and deserve so heavy a load of wrath to be laid upon a sinner, O sin, sin must be an extreme evill. Therefore do not look upon sin with slight thoughts; you had better run into hell, then into sin; sin is worse then hell, because it made hell to be hell: If torments be eternal, and it be just with God to damn men to those torments for one years sinning, then see sin to be evil indeed. When you see a man drawn on a hurdle to the Gallowes, you imagine that man no ordinary Theif or Murderer, but some abominable Traitor to the State. By the greatness of the punishment, you guess the greatness of the fault. Here you may guess at sin, to be a Fact extremely sinful and extremely evil, because it hath so extreme, and so intolerable a punishment annext thereto: therefore I intreat you look upon sin with detestation, and look upon sin in its aggravating nature. We look upon sin in a diminishing glass, and see sin less then it is; but you should look upon sin with an aggravating glass, and see how sin is attended with everlasting and eternal punishments, and therefore must needs be greatly evil. *Use 1.*

2. Learn hence, That little children and young Infants, though they live but a day, they are in as great danger as men that live a hundred years; for it is not for *Use 2.*

for your time that God wil censure you, but for the odious nature of sin. And the reason why I draw this inference from hence, is to take off that blind conceit of people; they wil call children innocent, as if they were harmless, as if they were without sin, and many women wil wish themselves where that child is, though that child may be damn'd. Yet mistake me not, I do not say, all children are damn'd, for God hath secret waies to work grace in them and save them, as he hath open waies to save others. Yet children, I say, though they live but a minute in this world, God may justly punish them for the sin of their nature.

Use 3 3. Is God just though he punish men to all eternity for sinning but a while? Then O you young men and women that are before God this day, consider this, you have lived long enough in sin to deserve eternal Torments, if you are never so young: Let these thoughts rest in your hearts; I have been long enough to be a subject of Hel, therefore stop and stay, and do not go further in sin, lest you aggravate and increase your own Torments.

Use 4 Lastly, Learn hence, Not to charge God with severity, to be a hard hearted God, do not charge God to be an unjust God; for here you see in resolving this question, Gods Justice fully cleared, That he may damn you unto eternal torments though you have sinned but a little time in this world.

SERM. 5

SERMON. V.

MATH. 10. 28.

But rather fear him which is able to destroy both body and soul in Hell.

THE Observation drawn from these words, was this, *Obser.*

That the consideration of this, That God the Father hath an absolute Soveraignty over men and women to cast Soul and Body into Hell, should work in the hearts of his own people an awful fear of God.

In the prosecution of which, I have gone over nine Quæries, I come now to a tenth; which is this, *Qu.* 10.

10 Whether shall the most of men or women be tormented in Hel, yea or no? And to deal in the words of truth without flattery or partiality (though it be one of the most dismal Doctrines can be preach'd by a Minister, yet) the Scripture being so pregnant and plentiful in this matter, I cannot without unfaithfulness to my Text pass it over. I shall resolve it Affir-

matively, that the most of men and women that God hath made, it shall be their portion and misery to be tormented in hell for evermore: And to confirm it, I shall give you these five grounds.

1. Most men shall be damned, because most men and women in the world, they neither know Christ, nor look after a Christ, who only can deliver them from hellish torments. *Geographers* say, that if all the world were divided into thirty one parts, of thirty one there are but five that know or profess Jesus Christ. Nineteen parts of the world are possest at this day by Turks and Jewes, neither of which acknowledg Jesus Christ: There are seven parts of the world possest meerly by heathen, which know not a Christ, but worship stocks and stones: And but five possest by Christians. There are twenty six parts of the world that never look after a Christ, that only can free them from this place of torments; and if men know not, nor regard Jesus Christ, it is their doom; they must be tormented in hell for ever: for it is impossible they can otherwise be saved. And of those five parts many of them are Papists: And as *Perkins* saith, A Papist living and dying so, in a place where the Gospel is preacht in an ordinary way, cannot be saved.

2. Because among them that doe know and profess Jesus Christ, there are but few of them that shall be saved: and if so, you may guess then, that the greatest multitude of men shall be damned, *Matth.* 22. 14. *Many are call'd, but few are chosen*; many are call'd by the outward preaching of the Gospel to a profession, but few are chosen to salvation by election: The most of these are either prophane in life, or hypocrites in heart.

3. This will appear, if you consider what wicked men in Scripture are compared to; and you shall find wicmen in Scripture compared, among many others, to these seven things.

1. Some-

1. Sometimes wicked men are compared to grasshoppers, *Jer.* 46.22, *They are as the grashoppers upon the earth innumerable.* Now, we know a grashopper, there is no flie upon the earth so numerous as they are: And wicked men, they are compared to grashoppers for their innumerableness; an innumerable company of wicked men there are. The word that signifies grashopper in the Hebrew, signifies multitudes; and wicked men being compared to grashoppers, doth signifie, that the greatest number of men are wicked: And therefore by consequence must be punisht in hell, this place of torment.

2. Wicked men are compared to Bees, *Psal.* 118.12. *They came about me like Bees on every side*: Now Bees, you know in what multitudes and swarms they will come together. And to these wicked men in Scripture are likened, to shew, that there are swarms of wicked men in the world ordained for hel, as Bees are for the fire.

3. Wicked men are compared to Briars and Thorns, *Isa.* 10. 17. *The light of Israel is as a fire, and the holy one of Israel as flames to burn and devour the Thorns and Briars.* It is spoke of Jesus Christ, the holy One of God; he shall be as fire to burn up wicked men. So *Heb.* 6. *The earth bringeth forth Thorns and Briars, good for nothing else but for the fire.* The godly are compared to lilies, *Cant.* 2.2. There are but few lilies in your field, but in every hedg you have thorns and briars; to note, that wicked men they are numerous as thorns and briers: You may find wicked men in every place, upon every turn; as briars in a hedg for number, so are wicked men that are ordained for everlasting wrath.

4. Wicked men are compared in Scripture to mire and dirt, *Isa.* 10. 6. *He shall tread them down as mire in the street, Isa.* 57.27. *They are like the Sea, casting forth mire and dirt*: You may not find dust of Gold, or

dust of Silver in every place; but you will find dirt and mire every where: Now wicked men are call'd mire and dirt; to shew, that wicked men are every where: You can hardly tread a step from your dwellings, but mire and dirt will defile you; you can hardly goe a foot from your habitations, but wicked men will meet you: And this shews the multitudes of them that are prepared for this place of torment.

Fifthly, Wicked men are compared to stones, *Mat.* 13.5. Precious pearls, if you seek them, you can hardly find one; but you cannot go from your doors, but you will see stones in the streets. *Mal.* 3.17. Godly men are like jewels, very rare, but wicked men are like stones in the streets, common and ordinary to be found: And they are called by these terms in Scripture, to signifie, as the vileness, so the numerousness of them that are to perish; that they are the greatest number in the world.

Sixthly, They are compared to fishes of no value, *Mat.* 13.48. And it is observable of fish, that there is no living creature in the world so increasing as fish, no creature on the earth so generative as fish; one fish will bring forth an hundred, which no other creature can do; and to these wicked men are compared, to shew, that they are the greatest number of all the men upon earth, that are ordained for this place of torment.

Seventhly, Wicked men are compared to vessels of wood, 2 *Tim.* 2.20. Now if a man have two or three pieces of plate in his house, it is a great matter; vessels of a noble metal, but few of them: whereas every man may have wood, and earth, and vessels of baser metal, they are common. Now Gods children they are called *vessels of honour*, and *vessels of gold*, and *vessels of glory*: to note, there is but few of them in the world; whereas wicked men, they are numerous and manifold. Thus by these comparisons, to which

wicked

wicked men in Scripture are likened, it will appear, that they that are ordained to eternall torments, are the greatest number of men in the world.

4. A 4th reason is, Because the greatest part of men & women in the world live and die in those sins which lead to hell, this place of torment. Now if wicked men live and die without repentance, going on in a course of sin, they needs must end in torments, and must arive at hell. 1 *John* 5.19. *The whole world*, saith *John*, *lies in wickedness*; meaning, the greatest number of men in the world, they live and die in their sins, *Phil.*2.19. *All men seek their own, but not the things of Jesus Christ.* All men, that is, the most of men, most men seek their profit, and seek their pleasures, and seek their whores, and seek their lusts; but few or none seek after Jesus Christ. Now if Scriptures tell you, that all, or most men in the world seek after their lusts, and after themselves, and live and die in their sins; it must needs follow therefore, that most men are ordained for hel, this place of torment.

5. If you would but single out all persons in the world, and look over all sorts of men what they are, and what they do, and how they live, you will see of all sorts and ranks of men, the fewest are saved. First, Look upon Kings and Nobles, the great and mighty ones of the earth, and of them Scripture tels us, *Not many mighty, not many noble are called*, 1 *Cor.*1.16. And I remember *Buchanan*, that was King *James* his Tutor, a *Scotch* man, when he lay a dying, he intreated a Noble man then with him, to tender his Allegiance to the King here in *England*, and withall to tell him this message, that his old Master *Buchanan* was going to that place where few Kings should come. I have read of another ancient Authour, that saith, The pavement of hell is made up of the sculs of Kings, and bones of Noble men; his meaning is, that great and mighty men in the world,

world, their estate and honours carry them so to sin, that the most of them miscarry, and fall into this place of torment. Hence it is that Christ himselfe tels us, *It is as hard for a Camel to go through a needles eye, as for a rich man to enter into heaven.* Then look upon learned men, cull out them, and how few of them shall attain salvation? 1. *Cor.* 1. 20. *Where is the Scribe? and where is the wise man? and where is the Disputer of this world?* there were many of them, but what saith the next words? *The world by wisdome knew not God.* As if he should say, There are many Disputants, and great Scholers, and wise men in the world, yet saith the Apostle, *The world by wisdome knew not God:* that is, by all their scholership, and all their learning, and naturall wisdom, they fall short of knowing God in Jesus Christ; and so by consequence fall short of heaven. It is a speech of *Chrysostome*, preaching before a company of Ministers. I professe, saith he, I do not know whether any Clergy man be saved: his calling is so weighty, his temptations so many, and their lives often times are so bad. And else-where, *Nunquam periclitatur Religio nisi inter Reverendissimos*; Religion is never more in danger, then among the most reverend. Nay, look upon all sorts of men, and the Scripture tels you, but few of all sorts shall be saved: Look upon all men in generall, and should you but single out the drunkard from him that is sober, and the adulterer from him that is chaste, and the covetous man from him that is merciful, the hypocrite from the sincere, and the prophane from the godly, and should you have the one number go to heaven, and the other to hell, Good Lord! how would the number of adulterers, drunkards, and such profane persons infinitely out-strip the number of sober, chast, merciful, and godly livers? I intreat you therefore take heed, and do not flatter your selves; for the greatest number of men, they are ordained for hell, this place of torment.

Nescio an quis clericorum sit salvus.

Sixth-

Sixthly, This is apparant by the expres Testimonies of Scripture, of which I shall urge three or four, as *Matth.* 7. 14. *Wide is the gate and broad is the way that leads unto hell, and many there be that go that way; but strait is the gate, and narrow is the way that leads unto life, and few there be that find it.* There the Scripture tels us the most go to Hel, and the fewest to Heaven. So *Luke* 13. 23. There were certain men ask'd Christ, *Lord, are there few that shall be saved?* Christ answers in these very words, *Strive to enter in at the strait gate, for many shall seek to enter, and shall not be able.* There are some that never seek Heaven, they shall never come there: there are many that shall seek, and shall not find Heaven; therefore you may gues by Christs answer, that but few shall be saved, but the most shall perish. So *Luke* 12. 32. *Fear not, little flock*; (the word in the Greek is more emphatical, and hath two Diminitives, *little, little flock*) to shew how little, little the flock is that shall be saved by Jesus Christ. So *Rom.* 9. 21. *Though the children of Israel be as the sand on the sea shore for multitude, yet but a remnant of them shall be saved.* Now this saving here hath not reference to the time of *Hezekiah*, when all *Judea* being over-run by the *Assyrians*, only *Jerusalem* was spared; nor to their deliverance from the *Babylonish* Captivity, as some expound it, though, I grant, it carries some resemblance thereto, that though many were there in Captivity, but few should come out; but this hath reference to their eternal salvation, that though the number of the *Jewes* be as the sand on the sea side, yet but few of them should be saved. You that are Tradesmen, if there be a remnant left of a great piece of cloath, you wil pass over and dispense with that, the remnant is nothing valuable to the whole piece. Though the *Jewes* were for number numberless, yet but a remnant of them should be saved; and if so, you may gues then whither the multitude must go.

Μικρὸν ποίμνιον.

Object. 1.

Object. 1. What, say some, the most of the Creatures God hath made be damned, and to indure the torments of Hel? this cannot be believed, how can this be true? when it is said, *Gen.* 15. 5. God came to *Abraham* and told him, *Look towards Heaven, and tell the stars, if thou art able to number them; and he said to him, So shall thy seed be.* God brought *Abraham* to the Stars, many in number, and God told *Abraham* his seed should be as the Stars, an innumerable company. Now, say they, did God promise this to *Abraham*, and yet most men be damned, how can this be?

Object. 1.

Answ. 1. To which I answer, That this Promise, *Gen.* 15. hath no reference to the eternal salvation of all *Abrahams* seed, only a Promise in reference to an external mercy, that *Abraham* should have an innumerable seed, that should have an external admission into Church priviledges, that should be accounted to God as a Church; and not as if they all should be saved. And that this is the meaning of it, you shall find it expounded by the Apostle, *Rom* 9. 6, 7, 8. *They are not all Israel which are of Israel*; that is, they shall not be all saved which are of *Abraham* or *Jacobs* loyns; *Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be blessed*: that is, in Christ shall all the Elect be saved. *They which are his children in the flesh, these are not the children of God.* As if he should say, It's true, *Abraham* had an innumerous seeds after the flesh, but these numbers are not all the children of God, because they meer came of *Abrahams* loyns; but those that come from Christ, and have an interest in Christ, they only shall be saved by him, and not all *Abrahams* seed.

Answ. 1.

Answ. 2. 2. I answer, That all *Abrahams* seed should be saved, cannot be the meaning of the place, because then this would cross other Scriptures, for other Scriptures

tures say, *Though the number of the children of Israel be as the sand upon the Sea shore, but few shall be saved*, Rom. 9.27. And *all that are of Israel, are not Israel*. All that came of *Abraham*'s loines, and are Gods People by any external Covenant, shall not be saved.

Yea, but we read 1 *Tim.* 4.20. *God is the Saviour of all men.* Now, say they, if God be the Saviour of all men, how can your point be true, that most men shall indure the torments of Hel, and suffer the vengeance of eternal fire? *Object.* 2.

To answer this, I must distinguish of salvation: God may be said properly to be a Saviour two waies. *Solut.*

First, By giving an outward and temporal Salvation.

Secondly, By giving an everlasting and eternal Salvation. Now when it is said, *God is the Saviour of all men*, it is not meant in this sense, as if he would save the souls of every man; this salvation is confined to the Elect, *Heb.* 9.28. and *Heb.* 5.9. but it is spoken only of an outward and bodily salvation; that God is a God that saves the bodies of his people, and the bodies of wicked men from many dangers and deaths in this world. And that it is so meant here, I make it appear thus:

1. From the scope of the place, *He is the Saviour of all men.* The words before are, *We labour and suffer reproach.* The Apostle to bear up the hearts of Gods people under outward sufferings and bodily reproaches, tels them, *God is the Saviour of all men.* God delivers all men one time or other from many dangers that do attend them.

2. Because the Scripture tels us in this place of the saving of the Elect with another manner of salvation then he saves all men; for read *verse* 10. *He is the Saviour of all men, especially of them that believe.* As if

he should say, God saves all men from many dangers and Diseases; but after another manner he saves the Godly and Elect that believe; he saves them after a special manner; implying, that the salvation here spoken of, cannot be meant of the salvation of the soul.

3. Because then this Scripture should cross other Scriptures. Other Scriptures say, All men shall not be saved by Jesus Christ. And it is a true rule in Divinity, that that cannot be the sense of one place of Scripture which thwarts or crosses the meaning of another; the Scripture being indited by one and the same Spirit, speaks one and the same language in every place; there is an Harmony, no jarring or disagreement betwixt place and place. Now when other places say, God wil not save all, but most shall perish; you may take it for granted, that this cannot be the sense of the place, that all shall have eternal salvation by Jesus Christ.

By vertue of this truth, I may here draw out eight several Instructions.

Use 1. First, Is it the portion of most men to endure hellish torments? Learn hence to see the unsoundness of that opinion held by the Church of *Rome*, That Universality is a note of a true Church; that cannot be, because the universality, or the most of men are damned, and must perish, therefore to make universality the badge of a true Church, is an unsound and ungrounded opinion.

Use 2. Secondly, This condemns the opinion of *Origen*, who held, all men should be saved, yea, the Divels also, which is an opinion unsound and without any reason at all; for the Scripture is so far from saying all shall be saved, that it saith, the most shall be damned.

Use 3. Thirdly, Learn hence, That it is not safe to follow a multitude, to make the multitude a rule and bias

to

to your Actions; becauſe number hath not alwaies truth on its ſide, many times the multitude are in a wrong way: therefore take heed of ſaying, you will walk in ſuch a way, becauſe the moſt doe it; for then you walk in that way that leads to hell; for the moſt ſhall goe thither.

Si turbam imitari volueritis, inter paucos angustam viam ambulantes non eritis. Aug.

4. Search and try your hearts, whether you are in the number of the moſt men and women that ſhall periſh: I put you upon this tryall, and you will ask how you may do it? I ſhall give you a brief diſcovrey therefore, that if you do as the moſt doe, you may be ſure, you ſhall goe where the moſt goe. Now look over your waies, the moſt have their tongues tipt with oaths; have you ſo? the moſt have their mouths full of lies; have you ſo? the moſt make no conſcience of the Sabbath; doe you ſo? the moſt are profane, the moſt follow their luſts; doe you ſo? Then take this as a dreadfull doom to you, you ſhall goe where moſt goe, to a place of torments, there to abide for ever. Therefore I intreat you, lay theſe notes of tryal upon your hearts, to ſee if you are among the greateſt number ordained to periſh or not.

Uſe. 4.

5. Learn hence, not be offended at the fewneſs of the number of believers, though the number be but few that are ſaved; and the number damn'd many; yet it is better to be ſaved with a few, then damned with many. *Agonaldus* a heathen Prince, being taken priſoner by the Emperour, and being in his loweſt, he ſaw thirty ſix poor men, but few in number, and poor in habit; asking the Emperour, who thoſe poor men were; he anſwered, they were the followers of Jeſus Chriſt. Are they ſo, ſaith he? hath Chriſt ſuch poor followers, and hath Chriſt no more? Then ſurely I will never follow Jeſus Chriſt: The poorneſs and fewneſſe of Chriſts followers, did make him ſtumble at Chriſt, that he would not come on to imbrace

Uſe. 5.

Christianity. How many men are there that stumble at these thorns? though they see Ministers, some of them strict in their lives and preaching, and some people precise in their walkings; yet most of our neighbours love good company to drink now and then, and to be jovial and merry now and then: therefore we hope we may doe as the most of our neighbours do: and this boulsters many in a course of wickednesse and profaneness, which makes an open way and passage to hell.

Use. 6. 6. Doe the most of men perish? Then what matter of lamentation is here for those that are delivered from those hellish torments, over the number of them that are to perish for ever? Here I might call for flouds of tears. O all you, that are delivered and redeemd from wrath to come; all you that have escaped these torments by justification through Christ; O come and lament over the multitude of men that are to endure everlasting fire to all eternity. *Xerxes* being in the head of an army of ten hundred thousand men, went to the top of a high mountain, to see his Army march by; and seeing such a number of men marching along, he fell a weeping; his Nobles being by, askt him why he wept: O saith he, I weep for this, to think that within a hundred years there will not be one of all these gallant men alive; did a heathen mourn to think of this? how should you Christians mourn; that you may see hundreds, and thousands, and millions in the world; and yet most of these shall within a few years, not only be in their graves, but in hell also? O mourn and lament for this, that the greatest number of men in the world are appointed to be cast into the torments of hell.

Use. 7. 7. Let this rouze you from security; for if the most are damned, why may not you be in that number? If the most are damned, how can you prove that you are

of

of the fewest number that shall be saved? *Chrysostom* askt this question in a publick Sermon of his once, How few are there think you in the City of *Antioch* that shall be saved? And it was thus resolv'd: In this great City of *Antioch*, where there are one hundred thousand persons and above, I hardly (saith *Chrysostome*,) in all my observation, can discern a hundred that look after Jesus Christ; and of these hundred, I have great doubt that many of them are unsound towards God. Rouze up thy secure heart, O thou deluded sinner; thou livest in *London*, where haply there are many thousands that profess Jesus Christ, but God knows how few shall be saved by him. Therefore let thy conscience be awakned, and thy spirit fearfull within thee; lest thou be found among the greatest number that shall everlastingly perish, and endure the torments of the damned.

Quot esse putatis in civitate nostra Antiochia qui salventur? Infestum est quod dicturus sum, dicam tamen, non possum in tot milibus 100 invenire qui salventur; quin et de his dubito.

Use 8. 8. Learn hence not to harbour any ill thoughts against the mercy of God, or the merits of Jesus Christ; there is no fault in Christs bloud, no fault in his sufferings, no fault in Gods mercy, that most men perish; but the fault is in thy self, and thy sins; therefore blame not God or Jesus Christ: And this puts me upon handling the next Query, which is the eleventh; having prov'd this, that the most of men shall endure the torments of hell. Therefore

Qu. 11. 11. It may be enquired, How can this stand with the mercy of God, that the most of men and women he hath made shall be damned? This is a Query that hath puzzled the *Arminians*, and *Origen*; he could not conceive that God should be a merciful God, to let so many men perish as the word of God holds forth. Beloved, you see clearly from Scripture it is true, without any gainsaying at all; yet it behoves mee as a Minister to speak somewhat to you, to labour to vindicate my Lord and Master Jesus Christ; that though this be true, that most of men and women shall

shall be damned; yet this doth no way impeach the mercy of God, or merits of Jesus Christ: And this I shall lay down in five or six particulars.

1. To you that make this Objection, I would say as the Apostle doth, *Who art thou that* dost cavil with thy Maker, *or repliest against thy God? Rom.* 9.21. *Shall the potter say to him that fashioned it, why hast thou made mee thus?* There the Apostle makes this Comparison: If the potter makes a contemptible vessel of clay, will the pot say, why hast thou made me thus? the potter will not take this carriage of the potsherd well. Now God hath a greater power over man, then the potter hath over the potsherd; and if the clay must not say thus, you ought not to reason against God, why hast thou damned me, or why am I not saved? this is a strain the Apostle argues against, that the Lord will not bear; you must not open your mouths against God for this. But,

Secondly, God damns no man, but there was sin in that man that deserved a greater damnation then God inflicts upon him, and therefore you cannot charge God of any cruelty. *Rom.* 9. 22. *What if God willing to shew his wrath, and to make his power known, indured with much long suffering vessels of wrath, fitted for destruction?* God sends no man to hell before he by his sin was fit for hell. Wicked men they shall be damned, they are vessels of wrath fitted for hell: shall not God send them to that place they are fit for? They that sin upon earth, and dishonour God upon earth, and make sin their pleasure, they are not fit for heaven; heaven would be a hell to them: they that love not duties upon earth, they will not love them in heaven. Now how can you open your mouth against God, when he tells you, he hath born with you many a year haply, before you were damned, and when he throws you there, he tells you you are fitted for hell (if it be your sad portion to be there?)

there?) Therefore we cannot charge God of unmercifulness, because the Lord damns no man, but it is sin in him, that makes him fit for hell, and whereby he becomes a vessel of wrath fitted for destruction.

Thirdly, What stands with Gods decree doth well stand with his mercy; but it stands with Gods decree, that most men should perish, therefore it crosses not his mercy. For this is a sure rule, the decrees of God cannot clash with any of his attributes, and mercy being one of his attributes, the decree crosses not that, for then God should war against himself; which cannot be imaginable.

Fourthly, For God to damn the most of men, it is so far from impeaching his mercy, that it doth set a greater lustre on the mercy of God to the Elect then otherwise. *Rom. 9. 22, 23. What if God, willing to shew his wrath, and to make his power known, indured the vessels of wrath fitted for destruction: and that he might make known the riches of his grace unto the vessels of mercy, which he hath prepared for glory?* As if he should say, What, doth damnation of souls impeach Gods mercy? No, it declares God mercy, that God might shew the riches of his grace to all the vessels of mercy, to all the Elect of God, that so many should perish, and yet they are saved.

Fifthly, God would shew more mercy, if he should save but one man in the world, then he would shew extreme injustice in damning all the world. If God should save but one man in the world, therein he would shew much mercy, because that one man deserves not salvation, and deserves not to be freed from hellish torments; and if God should damn all the world, God did not shew extreme and rigorous justice, because *all the world have sinned, and fallen short of the glory of God.* All the world have fallen short of glory and heaven, so that if God should damn all, he would

not

not be an unjust God. And therefore for man to cavil against the mercies of a God, what is this but to be imperious with thy Maker? what is this, but with the Papists, to plead, as if works should merit heaven, and provoke God to save, and not to damn us. Whereas you see it is mercy in God, if he save but one; it is just in God if he damn all; therefore God in saving as many as he saves, it is mercy; and if he would save but few, it is mercy still; and if he save but one it would be mercy still; therfore the mercy of God is greater in saving so many as he doth. God was bound to save none of his creatures. God should not have been unmercifull, had he never diffused one drop of his bounty, but kept and enjoyed his goodness within himself, as he did before the creation; he is not bound to communicate it to any.

Use 1. How should this be for conviction to thee, that hast harboured ill thoughts of God? Thou hast harboured ill thoughts of God, for laying upon thee bodily afflictions, whereas thou seest, thou art not to harbour an ill thought against God, if he should lay hell, and the weight of his wrath upon thee, and scorch thy soul in fire and brimstone; therefore how should this check thee? Thou hast had the gout or stone, or some other affliction in this world, and thou hast thought God a hard Master, and charged God foolishly for thus doing; whereas you see, if God cast you into hell you must not charge God. It is the speech of an Author, Lord make me miserable upon earth, I will yet say, thou art a mercifull God still; nay cast me into hell, I will acknowledg thy mercy still; nay into the lowest pit of hell, I will yet say, thy mercy extends to me still: for my sins have deserved more torments then a hell can lay upon me. Why Beloved, were our natures able to lie under more torments then the Divel can inflict, sin deserves it; and therefore God is a merciful God, that inflicts no more upon you.

Second-

Secondly, Have the damned no cause to think ill of mercy? Oh then, What cause have you to acknowledg, and remember the greatness of the riches of his mercy, who are freed from damnation, who are delivered from wrath, and who are called to obtain salvation by Jesus Christ? *Ephes.* 2. 5,6,7. You have greater cause to advance the mercy of God, then the damned have, though they have no cause to open their mouths against his mercy.

The twelfth Query follows.

Query. 12.

12. Whether there be any other place of torment after this life, for the souls of men and women to be tormented in, besides hell? And here I deemed it meet to handle this, because the Papists, to take you off from the thoughts of hell, hold that there is a Purgatory, which they say, is a place of torment after death, under ground, above hell, in which there is fire as terrible almost as hell fire, wherein as in a prison or Goal the souls of people must continue for a time, that those may be purged after this life, that were not fully purged in this life, and so being purged, may be fit to enter into heaven. And that the souls of good men go not to heaven directly when they die, but into Purgatory, and there are tormented, some ten, some twenty, some an hundred years, and there are purified, and afterwards goe into glory. This *Bellarmine*, the great stickler for the Papists, writes much of. The rise of this opinion was this, It began in the year after Christs birth 595, and was first raised by Pope *Gregory* the first, who held, that for certain litle faults, or venial sins, they must be there in fire, before the day of Judgment. And to maintain this fire of Purgatory, the Papists gather great heaps of straw, some light and flashy Arguments from Scripture. The first Scripture (and the chief of all) that they seem to fasten this upon, is 1 *Cor.* 3. 12,13, 14, *Other foundation can no man lay, then what is laid,*

Jesus Christ: and if any man build upon this foundation, Gold, Silver, precious stones, Wood, Hay, Stubble, every mans work shall be manifest, because it shall be revealed by fire, and the fire shall trie every mans work, of what sort it is: if any mans work be burnt, he shall suffer loss, yet he himself shall be saved, yet so as by fire. Here the Papists think they have an undeniable ground to prove this: He shall be saved, yet so as by fire; that is, say they, he shall go into Purgatory fire, and that shall save him from hell fire, and he shall come to heaven a little while after. Before I give you the sense, I shall take off their plea, and shew that by fire in this place is not meant the fire of Purgatory, and that for these reasons,

First, If they take *fire* in this place properly, they must take the other words, *Wood, Hay, Stubble* so too: But these cannot be properly, but Metaphorically spoken; therefore fire must be so also.

Secondly, It is said here, that the fire shall burn the work, and trie the work, *every mans work shall be burnt*, not the person: but Purgatory fire burns not the work, but the soul, therefore cannot be taken in that sense.

Thirdly, It is said here, that by fire every mans work shall be manifest: the fire here spoken of shall manifest mens works; but what is done in Purgatory fire is not manifest, we know not what is done there, therefore certainly this fire cannot be Purgatory fire, because this is a manifesting fire, therefore it must be some other fire.

Fourthly, It is said, *Every mans* work shall be tried; but Papists themselves say, that every man shall not be in Purgatory; for the Martyrs shall not go thither.

Fifthly, Here the work man loseth his work; but in Purgatory there is no work lost, as they make it.

Now

Now to give you the scope and sense of these words. *If any man build on this foundation Gold, Silver, precious stones, Wood, Hay, Stubble, &c.* By this foundation is meant, Jesus Christ; by the builders are meant Ministers; and Ministers are held forth as of two sorts; some that build Gold, Silver, precious stones; others that build Wood, Hay, Stubble: that is, there are two sorts of Ministers; some preach Jesus Christ, and make him their foundation; yet they lay Wood, Hay, and Stubble, that is, they preach corrupt and base doctrine in lesser matters: these are others that lay Gold, and precious stones; that is, there are other Ministers that preach true and sound doctrine, keeping to Jesus Christ their foundation. Well then, the text saith, every mans work shall be tried, and burnt, yet the man saved, and by fire; by fire in this place is meant, the fire of the Word and Spirit; and it is an expression in allusion to a Refiner, that as the Refiners fire doth consume the dross from the good Metal, and sever the dross from the Gold; So the fire of the Word shall consume erroneous opinions and unsound doctrines, (which are here called Wood, Hay, and Stubble) and shall burn up these drossie and corrupt opinions; and when the fire of the Word shall consume these errours, the man that held these, being reformed by the Word, it may be he may have his soul saved, if by his reformation he leave his errour; this is the genuine sense of the place. And it is not strange the word is called *fire*, the Lord himself calls it so, *Jer.* 23. 29. *Is not my word even like fire, saith the Lord, and like a hammer that breaketh the stone?* And so *Jeremiah* tells us, *that the Word within him was as fire in his breast.* And so it is common in Scripture, that the Word of God is called fire; and here it must be so taken in this place, for the fire of the Word, that as fire will sever your dross from your good Metal, so the fire of the

Word will conſume all unſound Doctrines, and ſever between error and ſound doctrine.

Many other places the Papiſts have to maintain this place of Purgatory; as *Matthew* 12. 32. Where it is ſaid, *that he that ſinneth againſt the Holy Ghoſt, ſhall neither be forgiven in this life, nor in the life to come.* Now by life to come, ſay they, is meant Purgatory, and the man that ſins that ſin, he ſhall neither be forgiven here, nor ſhall the fire of Purgatory refine him from that ſin. I anſwer, By the *world to come* is not meant any time preſently after death, but it hath reference to the day of Judgment; that the man that ſins that ſin, ſhall neither have pardon here, nor at the day of Judgment. For ſo, *world to come* is uſed in Scripture. *Luk.* 20. 35. *The children of this world marry, and are given in marriage: but they that ſhall be counted worthy to obtaine another world and the Reſurrection from the dead, neither marry nor are given in marriage.* Here the world to come Chriſt makes it the beginning of that time, when the dead ſhall ariſe, which is the day of Judgment. So that by *world to come* is not meant a time wherein the ſouls of men ſhall lie in Purgatory; but that time when Jeſus Chriſt ſhall come to Judg the world, and at that time he that ſins againſt the Holy Ghoſt ſhall not be pardoned, but he will condemn him to hell for that ſin. Again,

Secondly, the *world to come* holds not forth a Purgatory, but it is to be taken in an excluſive ſenſe: He ſhall not be forgiven in this world, nor in the world to come, that is, he ſhall never be forgiven. And, ſo *Mark* expounds the place, *Mark* 3. 29. *He that blaſphemeth againſt the Holy Ghoſt, ſhall never have forgiveneſſe, but is in danger of eternall damnation.* Here *Mark* expounds this place, that it is the very ſame with that Phraſe, never to be forgiven, and therefore no place for the Papiſts to have footing

ing, as if life to come here, would maintain their Purgatory; thus much for their Objections.

I shall now lay down Reason and Scripture against this opinion: and first for Reasons.

1. There can be no such place of torment as a Purgatory: why? Because such a place as this would be a great derogation to the merits and sufferings, and to the blood of Jesus Christ; as if Christs blood could not purge the soul from the guilt of all sin, but we must have the fire of Purgatory to do the work; 1 *John* 1. 7. *We are cleansed by his blood from all our sins*: Christs blood is a Christians Purgatory: *Heb.* 1. 3. *We are purged by his blood*: now should this be granted, it would much derogate from the efficacy of Christs blood, as if he could not purge away the sins of man. *Reas.* 1.

2. This would derogate from the satisfaction of Jesus Christ, as if Christ had not fully satisfied the wrath of his Father; but notwithstanding that, a man must first be purged before he can come to heaven. *Reas.* 2.

3. It lays cruelty to Gods charge: that he should torment his children for sins already pardoned. *Reas.* 3.

4. This would lay extreme injustice upon God, to have double satisfaction for one fault. For Jesus Christ giving God the Father satisfaction for all, the sins the Elect had done against him, should God the Father punish the Elect in Purgatory, he should be unjust to punish a man for that sin in Purgatory, for which Jesus Christ hath given him ample satisfaction. *Reas.* 4.

5. Hereby there would be a traffick made of pardons, as we see is done in the Church of Rome. And therefore for these reasons it cannot be yeilded to, that there should be a place of torment for the Elect, after this life is ended. *Reas.* 5.

The Scriptures likewise against this are many, as *Phil.* 1. 23. I *desire to be dissolved, and to be with Christ.* The Apostle tells us clearly, that after he was dissolved, he should be with Christ; therefore the Primitive Christians

stians did not celebrate the day of their birth, but the day of their death, So *Eccles.* 12.7. *The body goes to the dust, and the Spirit to God that gave it.* It did not go to Purgatory, but to heaven presently: when the body of an Elect man is dead, it goes to the grave, and his Spirit, his soul, to God that gave it. So *Luk.* 16.23. *After Lazarus died, he was carried by Angels into Abrahams bosome.* And so the theif upon the Crosse, *This day shalt thou be with me in Paradise.* He did not go to Purgatory, but to Paradise; and by Paradise is meant heaven, if you compare that place with 2 *Cor.* 12.3. *I was rapt up into Paradise, the third heaven,* where Jesus Christ is in Glory. So 2 *Cor.* 5.6,8. Many more Texts might be named to overthrow this ungrounded opinion: Besides there shall be many at the day of Judgment on earth who shall never come to Purgatory: therefore there is no such place.

Is there no other place besides hell to torment persons in? Is there no Purgatory fire to purge away your sins you have committed here? then this administers a double Use.

Use 1. First, For comfort to you that are godly: Never fear torments when you are to die. I professe, I would not be a Papist for all the world, were there no errour but this in all their doctrine, that when I am groaning upon my death bed, under some tedious disease, I shall consider that after I am dead I must go burn in fire for ten, twenty, an hundred years; death would be a terrour to me, to think that I must go into a fire for a thousand years, though I escape hell. O, the uncomfortable doctrines these villanous Papists preach, to keep the Consciences of their hearers in horror! but you that are the Elect of God, take you comfort, when you are upon your death bed, my soul for yours, you shall never be tormented, the flame shall never touch you, but you shall go to God, you shall enter into glory.

Secondly,

Secondly, Let this astonish all you that are wicked, for as soon as you are dead, you shall go, not into Purgatory, but into hell, where a fire kindled by the breath of the Lord shall burn you for ever. No better place then this is provided for thee, when thy soul and body parts asunder. Use 2

SERM. VI.

SERMON VI.

MATTH. 10. 28.

But rather fear him that is able to destroy both soul and body in Hell.

THE Doctrine I raised from these words, was this,

Observat. *That the consideration of this, That Jesus Christ hath an absolute Authority over men and women to cast their bodies and souls into Hell, should work in the hearts of his own people an awful fear of him.*

In the prosecution of which, I have resolved many Doubts. I now proceed to what further remaines to be spoken of about this subject. I am come to a thirteenth Query, and that is,

Qu. 13. 13. Whether Jesus Christ did personally descend into Hel, this place of torment, yea, or no? There are variety of opinions about this point. I shall according to my weak measure lay down that which may be most agreeable to Truth and Scripture: and afterwards lay down the Scriptures, which do cause some men to think that

that Christ did descend into Hel; this place of the Damned.

For answer to this therefore, I shall lay down this assertion, *That Jesus Christ did not descend into Hell, that place of the Damned.* And this I shall confirm by three Scriptural Reasons. As

First, Christ did not descend into Hel, because *Luke* (that was the most exact Historian of all the Evangelists) that did declare exactly to the end, all things that Christ either did, or suffered, he doth not mention this action of his going personally into Hell. Yet *Luke* tels us *chap.* 1. *ver.* 3. *I know all things from the beginning that Jesus Christ did:* compare *Acts* 1.1. Now if Christ had gone down into Hel, the place of the Damned, this being so considerable an Action, doubtless *Luke* and the other Evangelists would never leave out that, they having spoken of things less considerable, done by Jesus Christ.

Secondly, If Christ did descend personally into Hel, he must either descend in body or in soul. Now his body could not go into Hel, for that was laid in the grave that very night by *Joseph* of *Arimathea*, and the Text saith, *Matth.* 12.40. *As Jonas was three dayes and three nights in the Whales belly, so shall the Son of man be in the bowels of the earth*: And for his soul, that could not be in hel, for it is said *Luke* 23. 24. Christ said to the Theif upon the Cross, *This day shalt thou be with me in Paradise.* Now how could Christ say to the Theif, this day thou shalt be with me in Heaven, if his soul did not go thither; therefore neither body nor soul being in Hel, Christ was not there.

3. Because there was no end why Christ should do thus. Now Christ would never do an action to which there was no end annexed for good. There was no end appeared why Christ should go down into Hel; for if Christ had gone downe, it must

be for one of these three ends; either (as the Papists hold) to bring souls out of hell; or to make further satisfaction for the sins of his people upon earth; or else it must be to vanquish and overcome the Divel: now neither of these three could be the end: for first, it could not be Christs end in going into hell, to fetch souls thence: Why? because this is a rule in Divinity, that souls that are once in hell, shall never come out thence. *Luke* 16.26. Saith *Abraham, there is a great gulf between us and you, that they that would come to us from you, cannot.* After death there is no redemption, after death there is no repentance, or hopes of mercy when once a person is in hell. This cannot be his end therfore, becaus he cannot be saved that is once damned.

2. That Christ should make further satisfaction for the sins of the Elect, this could not be the end; becaus Christ had fully satisfied Gods wrath in dying upon the Crosse. Therefore we read *John* 19.30. When Christ took gall and vineger to drink, he cried out, *It is finisht*: The work of your Salvation was finisht by Christ Jesus in dying; therefore Christ need not goe into hell to doe farther work for your Redemption.

3. Christ had fully vanquisht the Divel by dying upon the Crosse, 2. *Cor.*15. *He spoiled Principalities and Powers, and triumphed over them in the same Cross*: The Apostle knew Christ had overcome the Divel in dying, else he could not thus triumph over the Divel in subduing of him. so *Heb.* 2.14. *Christ by dying, destroyed him that had the power of death,* i.e. *the Divel*: So that Christ need not goe to hell to destroy the Divel, for upon the Crosse he had done it. Therefore these reasons may confirme you in the belief of this, that Jesus Christ did not descend into hell, this place of the damned.

Now there are four Objections or Arguments, that they

they that hold Christs descension into hell urge against this. As first,

Objct. 1. Will you hold that Christ did not goe down into hell? Is not this an Article of our Creed? Doth not our Creed say, Christ was born and descended into hell, and the third day he rose again from the dead? and are not the Articles of our Creed true? To this I answer.

Answ. It is true indeed, that which we call our Creed doth say so; that Christ did descend into hell, but I know not for what reason it should say so; It is both disagreeable to Scripture and reason. And I Remember that learned Author Mr. *Perkins* writing upon that article in the creed, in his expositions of them, saith he, I have seen threescore Creeds of the most ancient Councels in several Authors, and in those threescore Creeds this clause was not in: but saith he, how it came to be foysted in, whether by negligence, or corruption of the times, or by the insinuation of Papists, I know not: but only thus, Christ was buried, and rose the third day, and no more: this (if you read his book) you may find at large; and so divers of the learned Fathers, they utterly deny this Phrase. And in the Councel of *Nice*, and other Councels, they have condemnd this clause as *Erroneous*, so that though it be a particle of our Creed, yet if it be not according to Scripture, I wish it were expunged; though I confesse in in the Creed, the Articles of the faith are compendiously gathered together, and all in the Creed true but this. Indeed, Interpreters that goe to excuse this Phrase in the Creed, say, that this place doth not meane hell the place of the damned: but Christ descended into hell; that is, was captivated under the power of death three dayes, and so mitigate the Phrase, to have it stil kept in: But Beloved, though Scholars that understand the Greek word know, that the word which in the

Greek signifies *hell*, signifies the *grave* also; yet other men ignorant in their judgment, seeing this phrase there, can think it to be no other place then hell; and so it doth a world of hurt, and corrupts mens judgments more. or 2. When it is said, Christ descended into hell, the generality of Interpreters give this meaning of it; say they, Christ did not goe down into hell locally, but virtually; that is, say they, Christ did endure upon the Cross somewhat equivalent to the Torments of hell; he lay under the wrath of his Father, and it is the cheif part of hell torments, to lie under the wrath of an incensed God; So that Christ went not down into hell in his person, body and soul; but virtually; that is, he suffered somewhat equivalent to the torments thereof: But as I said before, in such times as these, it will be the wisedome of them that are intrusted in matters of Reformation, to alter the word, or else to expunge it.

Object. 2. 2. A second Objection the Papists urge, and that more strong, is mentioned, 1. *Pet.* 3 19,20. *By which he went and preached to the spirits in prison, which sometime were disobedient; when the long-suffering of God waited for them in the dayes of Noah.* Hence the Papists argue; say they, this Text is plain, that Christ went and preacht to the spirits in prison; that is, Christ went into hell, and preacht a Sermon to the damned there, and delivered abundance of men from thence. How much this Scripture is abused, you may easily imagine. To give you the true sense of the place, read the context: the text saith, *Christ being put to death in the flesh, was quickned in the Spirit*: that is, being put to death in the flesh, he was revived by the Spirit in his divine nature; *By which spirit, he went and preacht to the spirits in prison*: By *prison* is meant *hel*, as *Rev.* 20.7. by the *spirits in prison* are meant the wicked men of the old world; who are cald spirits, because they were then in hell, and had no bodies, only

ly souls: *comp. H.* 12. 23. Now mark the phrase; *Christ went and preached to the spirits in prison, that were some time disobedient.* The meaning is this, that Jesus Christ by his spirit in the Ministry of *Noah*, did preach to the old world, who were then upon the earth, but were now when *Peter* wrote this Epistle, in hell; as 2 *Pet.* 2. 5. 1 *Pet.* 4. 6. So that this doth not any way hold forth, as if Christ went, and preached in hell to wicked men; but only this, that Christ preached by his spirit in the days of *Noah*, in *Noahs* Ministry, to the old world, that were then living, but were now in prison, now in hell. And so the words afterwards tell us when this word was preacht; *when the long suffering of God waited in the dayes of Noah, while the Arke was preparing*; this time of Christs preaching, was when the Arke was preparing; and therefore how grosly is this text abused by the Papists, that would put this gloss upon it!

Thirdly, Another argument they have is from *Acts* 2. 31. with *Psal.* 16. 11. *Thou shalt not leave my soul in hell, nor suffer thy holy one to see Corruption.* Here, say they, the Scripture saith, Christs soul went into hell, but God would not suffer it to lie there, though it was there for some time: I answer, That by soul in this place is meant the body of Christ. And so the word *soul* is often taken in Scripture. As *Gen.* 46. *There went down into Egypt seventy souls*, meaning seventy persons, or seventy men. So *Rom.* 13. 1. *Let every soul*, that is, let every man *be subject to the higher powers*: the spiritual and immortal part of man put for the whole body of man. So 1 *Cor.* 15. *the first man Adam was made a living soul*, or a living man, had a living body. The soul here must be taken for the body; *Adam* was made a living soul, or a living man. So that this word in the Scripture is taken often for the body as well as the soul. And that it is so taken

Object. 3.

taken here, appears by the foregoing words, *Thus he spake of the Resurrection*. Now the body only rose, the soul did never die, and therefore clearly the *soul* here, must be spoken of the rising of the body. Well then, by soul is meant the body; but what is meant by hell? *Thou shalt not leave my soul in hell*: Hell doth not always signifie the place of the damned, though sometimes it doth so; but hell here signifies the grave, and so when the Apostle saith, *Thou shalt not leave my soul in hell*, that is, thou shalt not leave my body in the grave: and so the next words expound it, *Nor suffer thine holy one to see Corruption*. Though other men shall lie in their graves, and rot there: yet thou wilt not suffer my body, saith Christ, to corrupt and lie in the grave, and rot there, because his body was the third day to rise again. See *Acts* 13. 35. 36. This text therefore being understood according to the intent and scope thereof, will no way strengthen the Papists in their opinion of Christs discension into hel.

Object. 4. Fourthly, Another Argument they urge, is from 1 *Pet.* 4. 6. *For this cause was the Gospel preached also to them that are dead, that they might bee Judged according to men in the flesh, but might live according to God in the Spirit.* Now say the Papists, here the Scripture tells us, that the Gospel was preacht by Christ to dead men, to the damned men in hell, who are dead, the Gospel was preached to them, that they might live to God; that damned men might come out of hell, and be saved: thus they expound the place. But now to give you the true sense of the text. Some by dead in that place understand, those that are dead spiritually, though they lived naturally; that though they lived a naturall life, yet were they dead in their sins and trespasses: for so the Scripture calls living men dead men, if they are wicked men, as 1 *Tim.* 5. 6. *She that liveth*

in

in pleasure is dead while she liveth. So *Revel.* 3 1. *They had a name that they lived, yet they were dead.* So in this place I say, some men expound the words, the Gospel was preached to them that were dead, that is, the Gospel was preached to wicked men, that were alive in a natural life, yet dead in their sins; and that this Gospel did convert some of them, and that they should be judged according to men in the flesh, yet live to God: but I take not this to be the genuine sense of the place, but rather think, that *Calvin* and *Piscator* go more neer the scope of the Holy Ghost. And they say, that by dead is meant the same with that mentioned, Chap. 3. Verse 19. to wit, those of the old world, who then were dead; that the Gospel by the Ministry of *Noah* was preached to the old world, while they were living, but when *Peter* wrote this Epistle were dead. And this Gospel was preached to them, *that they might be judged according to men in the flesh*, that is, the Gospel was preached to some of the old world, who though they were judged in the flesh, that is, destroyed by the flood in their bodies, as all men know; yet some of them by the preaching of *Noah* were converted, and did live to God: this is their exposition. Now, this hath no ways reference to Christs going down into hel; for the word saith not, that Christ went down, but that the Gospel was preached to them by the means of *Noahs* Ministry, by which means some of the old world were saved, and all were not damned.

Thus much I have insisted upon this, because there were so many places of Scripture the Papists bring to strengthen this opinion, and you see how likely the Scriptures are, they ground it upon. And upon this I would give you this Caution. To take heed of receiving an opinion, because at the first view the maintainers of that opinion will urge Scripture. Beloved, If a Papist should talk with many of you about Christs going

ing

ing to hell, and urge these Scriptures to you, haply you would not be able to answer them; yet it doth not therefore follow, you must presently be of their mind. There is no erroneous man in the world, but he makes the Scripture as a thing to warrant him in his opinion: therefore take heed, I say, of believing every opinion, though the maintainers may urge some Scriptures to prove it, until you have well considered of the opinion it self, and tried it by Scripture. But I pass this.

Is this then found out for a truth, that Christ did not descend into hell, the place of the damned, though thus laid down in the Creed?

Use 1. Then first learn hence, that though Christ did not go down to hell, yet he suffered a great part of the pains and torments of hell upon the cross, for thy sake, which thou must have suffered in hell, if he had not suffered all this; thou must not therefore undervalue Christs love, because he did not go into hell for thee, for he underwent a great part thereof in lying under the weight of sin, and his Fathers wrath, for thy sake.

Use. 2. 2. That though Christ did not go down to hel, yet he hath suffered enough to free and keep you from hel. *Col.* 2. 14, 15. *Heb.* 2 14.

Use 3. 3. Take heed how you understand that Article of your Creed of Christs descension into hell: For if you understand it of Christs personall going into the place of the damned, it is an untruth; but if you understand it of Christs virtuall descension, in suffering somwhat equivalent to the torments of hell; this may be a truth. And thus much be spoken of the 13 Query, Whether Christ did personally descend into hell or no?

A fourteenth Query follows, and that is.

Query. 14. 14. Whether there be properly *fire* in hell, yea or no? And Beloved, I deemed this a very needfull point

point to speak of; the more to affright you out of your sins, that if love cannot, the fire might. And about this Query, I confess there are varity of opinnions; the most I have consulted with about this point, they give in this determination, and I believe most agreeable to the truth: That as for the present we know not where hell is; so where ever it be, for the present there is no fire in hell; but at the day of Judgment, when Christ shall come to Judgment, he shall come in flaming fire, and then this fire shall burn the wicked to all eternity. Though now there be no fire in hell, yet after the day of Judgment, the Scripture will give some hints to prove, that there shall be a substantiall fire, in which the wicked shall be burned for ever. It is the speech of *Gregory*, If, saith he, God when he damns the wicked at the day of Judgment, will condemn them in fire, why shall not God continue that fire to punish the ungodly for ever? he could see no reason, but after the day of Judgment there should be a fire. I know divers Divines hold there is a fire now burning, but that I believe can hardly be made out by the Scripture. Though its true, the Scripture speaks of eternal and unquenchable fire; yet those may be allegoricall speeches to set out that they shall be scorched by the wrath of God, that shall torment the soul, as fire doth the body. Others again hold, that when the body is in hell, as there is a worm of Conscience to torment the soul; so there shall be fire to burn the body. It is the note of a Divine I have read: As saith he, we cannot tell now, where the place of hell is, so we cannot tel now whether there be fire in hel or no; but at the day of Judgment we shall then know where the place of hell is, and then we shall the better know whether fire be there or no: but in all likelihood hel will be upon earth; the godly shall be taken up into heaven; & there the wicked shall be tormented with fire, where

Si in igne damnatis reprobis, quare non in igne cruciabili damnatos?

they have made it the place of their sin, there God will make it the place of their judgment; and that when Christ comes to judgement, the world shall be kindled by the breath of God to all eternity.

Obj. The fire is not corporeal because it shall afflict the soul; for whatsoever is corporeal, works by touching; which cannot be between the soul and a corporeal fire.

Quicquid agit per contactum, non potest agere in Animam.

Resp. 1. It may work by a supernatural virtue, although not by a natural; and though there be not a quantitative touch, yet there may be a touching in respect of essence and virtue.

Resp. 1. *Potest agere virtute metaphysicâ, etsi non physicâ; licet non sit contactus quantitativus, tamen potest esse contactus essentiæ & virtutis.*

2. Hell fire may be considered two wayes, first in it self, secondly in respect of the principal agent, whose instrument it is, thus it may work on the soul; as heat hath a power of making hot from nature; but from the soul it hath a power whereby nourishment is turned into our substance. And although *Austin lib. 21. de civit. Dei. c. 10.* doubteth whether the fire now be corporeal fire, yet he doubted not but after the resurrection it should be corporeall.

2 Ignis infernalis consideratur dupliciter. 1. ratione sui. 2. ratione agentis principalis, cujus est instrumentum, & sic potest agere in animam.

But beloved, though there shall be fire in hell, yet I give you this to note, This fire is very unlike the fire that burns in our chimneys: if you should take it so properly, then other words must be taken properly too, as *worms*, *brimstone*, &c. And it is unlike it in many properties.

As first, Our fire hath light as well as heat; but the fire of hell, saith *Gregory*, it hath heat indeed to burn a man, but it hath no light; in the fire of hell there shall be *blackness of darkness for evermore*, *Jude* 13. The Poets described it by *Cimmerian* darkness, a territory in *Italy* betwixt *Baiæ* and *Cumæ*, where the *Cimmerii* inhabit, so environed with hils, and overshadowed with such hanging Promontories that the sun never comes at it.

Cremationem habet, lumen non habet: Item, vim comburendi retinet, illuminandi amisit.

Again, our fire what ever it takes hold of, it consumes

and

and turns to Ashes; but the fire of hell is not of that nature, thou shalt be ever burning, yet never consumed. It were well for a damned man, if the fire of hell would burn him to ashes; but this is his misery, The fire of hell shall ever burn thy body, yet never consume thy body; thou shalt be ever dying, yet never dead: our fire consumes and spends what ever is put into it, but thy body shall not be consumed in hell.

3. Our fire is kindled by man, and can be quenched by man likewise; he that made the fire, can quench it if he please but hell fire is not kindled by man. for *Isa.* 30. *last The breath of the Lord like a river of brimstone, shall kindle it for ever.* & *Job* 20.26. Nor can it be quenched by man, therefore call'd unquenchable fire by Luke; *they shall be cast into unquenchable fire.*

4. Our fire hath not that terrible power to torment as the fire of hel hath: our fire, as *Policarpus* saith, is but like fire painted upon a wall, though you may see the picture of fire, it will not burn you; but the fire of hell is of a tormenting power, punishing the body with pains intolerable. *In vita Sebastiani.*

Now to wind up this in a short Application.

Is it so, that it is disputable whether there be fire now in hell or no; though its probable there shall be? Then let this be our use: To make it our care, rather to avoid hell fire, then curiously to dispute about it: Cavil not about hel fire so much as to make it your care to avoid it. I Remember Mr. *Bolton* upon this subject hath this passage, Suppose there be no fire in hell, yet I assure thee this, thou shalt be scroched with fire; the fire of Gods wrath shall torment thee more then bodily fire can doe. And therefore doe not so question about hell fire, as to make it your indeavour not to come there. I have read a story of a foolish man, that having his house on fire, he stood *Use* 1.

gazing about to know how the fire came, and where the fire burnt, and what room, and what things it burnt, but took no care to quench it; there was his folly. So you that consider how fire is in hel, and how it is kindled, and how it continues, yet never make it your care by a godly life to avoid it, you are more foolish then he.

Use. 2. 2. Learn hence, that though there be fire in hell, yet this should no way terrifie you, who are the Elect of God, that have your interest in Jesus Christ. Jesus Christ hath quenched the violence of these flames, though those flames shall scorch and burn the wicked, they shall never touch you. I have once told you, *Nebuchadnezzars* fiery furnace was a type of hell, and that furnace did not singe one haire of the heads of the three children, but it burnt those men that put them in. So though wicked men wish you in hell, and would fain have you there, yet you need not fear, for hell fire shall not singe one hair of your head. You are delivered from the fire of hell by your interest in Jesus Christ, having a part in Christs blood, his blood will quench hell fire, it shall not burn you. *Plinie* in one of his writings saith, that nothing in the world will so soon quench fire, as salt and blood, and therefore in many countries, where they can get plenty of blood, they will use salt and blood, rather then water to quench their fire. If you cast a quantity of water in the fire, the fire will work it out presently; but cast blood upon it, it will damp it in a moment. Beloved, I onely mention this for this end, that though there be fire in in hell, yet O get Christs bloud, and I can assure you, what ever other bloud will doe, the bloud of Christ will quench the flames of hell, that none of them shal scorch you, none of them shal consume you; therefore O get a share in the bloud of Jesus Christ.

Use. 3. Thirdly, Is it so, that there shall be fire in hell, though

though now it is disputable whether there be or no? Then O take heed of those fiery sins, that will bring you to this place of fire: For fiery sins, saith *Bernard*, will beget fiery torments, they will beget the fire of hell to torment you. Therefore take heed, if you burn in a fire upon earth, you will burn one day in fire in hell. And if you ask me what fire? I answer first, Take heed of burning in the fire of passion, anger and wrath, as a furious man. Take heed you do not burn in passion: Your passions, if they be on fire, those fiery sins will bring forth fiery Judgments. Secondly, Take heed of the fire of lust, take heed of that fire also, for the fire of lusts will bring you to hell fire one day. You know what the Scripture tells us, 1 *Cor.* 7. of Adulterers, that burn in their lust, and *rather then burn, let them marry.* There are some men that are on fire by their lust, and on fire after whores. Why, if so be you burn in lust, take heed lest those lusts do one day make you burn in hell. You know in the Proverbs, what *Solomon* saith of the Adulterer; *that he that is hated of God, shall go in to a whore.* And elsewhere, *that they that go in to a whore, shall not take hold of the path of life.* Beloved, if you burn in your lust, you are in very great danger to burn in hell, if God give you not a heart truly and soundly to repent of your sin. Here then, let the consideration of the fiery torments of hell, work in your hearts a care to avoid fiery and burning lusts. I have read a story of a young Virgin, that being tempted by a lustfull young man to the act of uncleanness, he being very earnest with her to commit that foul act, she gave him this answer; If saith she, you will grant me one thing I desire, I will then satisfie your demand: he told her he would. Then, saith she, I desire you would put your finger for a whole hour to burn in this Candle. O saith the man, that is unreasonable you ask me: it is true, saith she, it is; but

Præparant ignita peccata in ignita supplicia.

but you ask me a request more unreasonable, to satisfie you in a thing, for which I shall not only burn an hour, but burn for ever in the unquenchable fire of hell. Beloved, I urge this, to this purpose, that doubtles, if God hath sanctified the thoughts of hellish torments to you: though love of Christ, and love of grace may not constrain you to hate sin and obey him, yet somtimes the fear of hell may make you remember your sin, and fear him. And as Master *Dod* saith, if the fire of hell will make a man look after Christ, those thoughts of the fire of hell are to be cherished and kept alive. And truly, I only urge it, that so if Christs kindness, and graces, and beauty cannot allure a knotty and stubborn heart, the hearing of these torments of the damned might affright him. When ever therefore you are tempted to any lusts, put this to your consideration, that to burn in hell fire it will be intolerable, and the thoughts of the fire of hell will be a great check, to keep out fiery lusts. I have read of a young man, that was much given to uncleanness, and he made many a prayer to God for the mortifying of those burning lusts he had in him; & he tells of himself, that every time that he felt lust begin to arise in him, he would run to the fire, and put his finger in the flame, and scorch his finger, and then would reason with himself, and say, Why, O my soul, and O my body, if thou canst not indure a minutes time, having but thy finger in the fire, how wilt thou indure to all eternity, to have not only thy finger, but thy whole body for ever in the flames? and by this means he saith of himself, he got a great deal of strength to mortifie those burning lusts within him. Why, O Beloved, I intreat you, (I know I speak to a mixt people, and it may be to many people burning in their lusts) let one fire burn out another. Let the fire of hell consume the fire of sin, and let the fire of hell make thee avoid the fire of sin, for (to end this with

with the speech of *Bernard*) fiery sins will bring you into fiery torments.

Use. 4. Fourthly, Is it so, that there shall be fire in hell? then here see the justice and righteous Judgment of God, that God will punish your bodies, that have been instruments of sin, as well as your souls. God will not onely punish your souls with a worm of Conscience, but God will punish your bodies with fire also. Your eyes, that have been eyes of uncleanness, those very eyes shall be inflamed with fire. Your mouths that have taken down drink with excess, shall then take down fire and shovels of brimstone in abundance. Your members, that have been members of uncleanness burning in lust, shall one day burn in the fire of hell, and this body of yours that hath been an instrument of sin, this body by the just hand of God shall be a body burning in hell. And now, O see then, whether the pleasures of sin, that come by the body, can be equivalent to the torments of this fire. In your body it may be you burn in the lusts of uncleanness; but will these delightfull dalliances be equivalent to burning fire? It may be, now you can take down drink and wine in abundance; but wil this cool the roof of your mouth when the whole body is on fire? see whether all the pleasurable sins that you commit in the body, while you are here, will countervail those fiery torments which in the last day you are to meet with. And thus, I confesse it hath been a dismal subject I have been preaching upon. Yet peradventure God may bless it to some. Some are wrought upon with love, some won with fear. God tels us in Scripture, there are men of a different way. Some *Boanerges*, sons of Thunder; and some *Barnabasses*, sons of Consolation, the Scripture tells us, *some we must have compassion on, others we must save with fear.* The Scripture gives us warrant to preach of dreadful doctrines

strines, to make men afraid of sin, and afraid of hell: And I could wish to God, that this doctrine might have those effects upon the wicked and ungodly, who walk in the way, and do the things that lead to hell, yet think not of it.

SERM. VII.

SERMON VII.

MATTH. 10. 28.

But rather fear him that is able to destroy both soul and body in Hell.

IN the handling of this subject, the doctrine I raised from thence was this,

That the Consideration of this, that God hath an absolute power over men and women, to cast their souls and bodyes into hell, should work in the hearts of his own people an awefull fear of God. In the prosecution of which, I have spent six Sermons: that which remains about this doctrine, I shall finish at this time. *Observat.*

The 15. Query in order I am to resolve is this, Seeing the Scripture clearly hints out, there is a hell, and those wicked that are already dead, are in hell. When therefore did God make hell? We read that *in the beginning God made the heaven and the earth*, and what the works of his hands were in the six days: but when *Que.* 15.

God made hell, we read not: This I confess is a curious question, and those that discuss it, waive it in a short discourse: I shall give you the thoughts of some.

Lud. Molina, an ancient Author, he gives his opinion, and tels us; that hell was made the third day, though not spoke of in Scripture, and he gives this reason; because the third day the earth was adorned with its beauty, and therfore hell being in the Center of the earth, when the earth was adorned, hell was made; but this hath no ground to warrant it. For, this laies down for granted, as if hell were in the Center of the earth, which the Scripture gives no particular Approbation of.

Another Author saith, Hell was made before the six days, before either earth or heaven was made. And this opinion was occasioned upon a question that was propounded to an ancient Author, What God was in doing before he made the world? This learned Author gives him this answer, God was preparing a hell for such curious questionists as you are, that would dive into the secrets of God; and know those secrets, which doth not concern you to know. Now this I take not for a truth neither; for doubtless God was delighting, and satisfying himself in his own glory, before the world was made. Hell was a creature, and there was no creature before the world was, for the Scripture tels us; *In the beginning the heaven and the earth was made.* Some of the Rabbins say, hell was made the seventh day, that though on the seaventh day God rested from his labour, yet then he made hell, that wicked men should never rest; though God would have his own people rest. But this is cross to Scripture also, for the Scripture saith, God rested the seventh day, on which if he had made hell, he could not doe.

Cornelius à Lapide is of this opinion, (and that most

most likely to be true) that hel was made the first day, and for this reason, (which may seem somwhat neer) Because the Angels fell the first day. When God made the heaven, he made the Angels in heaven, now God made heaven the first day. Angels, they fell the first day, (for so generally Divines writing upon this subject, say) It is very clear they fell before the sixth day, because the sixth day there was a Divel to tempt *Adam*. *Adam* lived not one day in innocency, but the very day he was made he sinned, and stayed not one night in honour, *Psal.* 49. 12. Now as soon as ever the Angels fell, they were cast into hell, so that clearly this is the most probable hint we can give, that Angels falling, and hell making was both together; upon their very falling, hell was made to receive them. The Angels fell the first day, and then hell was made to receive fallen Angels.

The next Query now is,

16 What is meant by that part of the damneds torment in hell, that they shall have a worm of Conscience that shall never die, and which shall gnaw their Conscience for ever? *Mark* 9. 44. *Luke* 13. *verse* 28. This is made great part of the torments of the damned; and therefore it is good to enquire what is held forth by these expressions, that the wicked shall have a never dying worme to gnaw them. Beloved, I shall not give you those fond conceits of some Authors, that think, there shall be a corporal worm, that shall be gnawing the flesh of the body, after the Resurrection: But, by the worme that shall never die, is meant that gnawing, and horror of Conscience, that shall seaze upon a damned soul, because it lies under the wrath of a revengeful God, and an incensed God to all eternity. Wicked men, though upon earth they have seared Consciences, and upon earth they have insensible Consciences, sin ne-

Query. 16.

ver grieves them, Conscience never troubles them here: yet in hell, Conscience shall be as a worm to them, ever gnawing them, and ever perplexing them, and ever laying them under disquietness, and horror, as lying under the wrath of a God to everlasting, without hopes of escape. As wormes are continually gnawing on a carcass, so shall sin on the conscience. And of this the Heathen, by the glimmering light of nature, saw somewhat. I remember *Virgil* a Heathen Poet speaks of one *Tytius*, upon whose liver a flying Vultur did gnaw every day, and every night the liver was repaired, and made up again, that the Vultur might feed upon it the next day; And this the Poets fancy hell, and the worm of Conscience to be; which they could not speak clearly of, as having not the Scripture. Yet they gave a shrewd ghess of that which the Scripture cals worm of Conscience, that shall never die.

Use. And here, if this be so; O then how careful should you be while you live here upon earth, to keep a good Conscience? for believe it, the more you defile your Conscience, and the more guilt you load your Conscience with here, the more you shall find the gnawing of that worm in hell; and therefore I intreat you to take heed you harbour not guilt upon Conscience.

Luth. Enar. in cap. 45. Gen. Tom. 4. I remember *Luther* in his expositions, hath this speech, that that man that carryes the guilt of sin unrepented of, upon an awakened Conscience, he carries a hell with him upon earth. And truly you do little less, if Conscience be awakened; you, that carry sin after sin, and lust after lust, and deceit after deceit, if you lay all this upon Conscience, look to it, for Conscience will be a gnawing worme one day. Conscience will more torment and gnaw you one day then it doth now. Haply, Conscience is seared now, and Conscience is a sleep now, but this worme shall never die, it shall still be gnawing

ing and perplexing you at the last day.

Again, Secondly, What is meant by that part of the wickeds torment, expreſt by gnaſhing of teeth in hell? Some men fancy, that it ſhall ariſe from cold that ſhall be in hell; that though there bee fire in hell, yet ſome ſhall bee frozen with cold, (which I only take as a fancy:) I ſhal give you three conjecturall reaſons, why the torments of the damned are ſet forth under this phraſe, *gnaſhing of teeth.*

Firſt, Gnaſhing of the teeth, it ſhall proceed from that implacable enmity that the damned carry in their hearts towards all them that ſhall be ſaved: They ſhall gnaſh their teeth out of envie, that others ſhall be ſaved, when they are damned. *Luke* 13. 28. *There ſhall be weeping, and wailing, and gnaſhing of teeth.* Whats the reaſon? *when they ſhall ſee Abraham, and Iſaac, and Jacob in the Kingdome of heaven, and they themſelves ſhut out.* As you know, men gnaſh their teeth with envie, when they ſee a mans happineſs, whom they hate: ſo the damned ſpirits, they gnaſh their teeth, becauſe they envie the Elects ſalvation and glorification.

Secondly, The damned in hell they gnaſh their teeth out of indignation to Jeſus Chriſt, that hee would not ſave them as well as others. Gnaſhing of the Teeth is the poſture of a man in an inraged and perplexed temper. Here the wicked are ſaid to gnaſh their teeth, to ſhew, that they carry an implacable anger and indignation againſt Jeſus Chriſt, that his blood would not redeem them; againſt God, that his mercy would not ſave them, that they cannot be revenged on God and Chriſt, that they could even pull God out of heaven. This is the work of the damned, to gnaſh their teeth. They do not only envy your glory, but they are even mad againſt God, and Jeſus Chriſt alſo.

Third-

Thirdly, They gnash their teeth in the consideration of this, that they had in their life time an oportunity to lay hold upon heaven, and upon salvation, yet did neglect it. As you know men gnash their teeth, when they have lost some oportunity, that would bring them in advantage, the neglect of which, hath brought them some great loss. So here the damned are said to do thus, when they consider that they lived under a godly Ministry; they had their sins ript open before them; they were prest to a godly course of life; and yet they would stifle all these motions, stop their ears to all the reproofs of the Word: They had Christ tendered to them upon easie terms, yet they would not imbrace him. O this shal greatly torment the damned, even the thought of this, that they have had many an oportunity of grace here in this world, yet have neglected them all.

Use

And here, if this be so, that gnashing the teeth, arising from envie of the Saints happiness, out of indignation to Jesus Christ, if this be the torments of the damned? then, O Beloved, you that do envie the happinesse of a godly man upon earth, or carry any indignation against Jesus Christ, or any malice to the salvation of godly men in heaven; you do the very imployment of hell. This is the work of hell, to hate Jesus Christ, and hate the conversion of souls; therefore if you envie the good of souls, you do the very works of hell, the Divels and damned do thus, they gnash their teeth out of envie, that other souls are glorified, and they are condemned.

Thus having finished these sixteen Queries, I shall wind up all, in giving you a generall, and practicall use of this whole Doctrine. And this Doctrine of hell, and the torments thereof, it is a very usefull Doctrine, both to wicked, and to godly men.

First,

First, This Doctrine is usefull in reference to wicked men, and it is useful to them in too regards.

First, It is usefull for the astonishment of wicked livers.

Secondly, It is useful to give a check to sin, in a wicked livers life; in these two regards the Doctrine of hel is a marvellous useful doctrine.

First, It is useful to lay astonishment upon the spirits of secure & sensuall sinners And here to work a stonishment, I shall lay down six astonishing considerations, a wicked man may draw from this doctrine of hel. As,

First, To consider, that the most of men and women in the world that God hath made, it is their sad and dismal portion, to be tormented in the flames of hel: but this, having spoken of it before in answer to the tenth Query, I passe with the naming.

Secondly, That there are many now tormented in hell, that have done more good then many of us that are now upon earth, yet we look after heaven. View over the Scriptures. A humbling *Ahab*, he is in this place of torment, 1 *Kings* 21. 29. he humbled himself: yet it may be many of us never had one humbled hour since we came into this world. A repenting *Judas*, he is now in hell: *Matth.* 27. 3. *Judas repented himselfe and restored the money*: yet the Scripture saith, *Judas is gone to his own place, id est*, to hell, and it may be, many of us had never a relenting, and repenting heart since we were born. A weeping *Esau* is now in hell: *Heb.* 12. 17. *He sought the blessing with tears, but could not find it.* Many of us never wept a tear either for our sins, or for our miseries since we were in the body, our faces are like rocks, from whence the water can gush forth as soon as tears from them. A trembling *Felix* is now in hel: *Acts* 24. 25. many of us do no more tremble at a Sermon, then the very pewes we sit on, or the stones we tread on. A half turned *Agrippa* is now in hell, who was half turned

half

half converted by the Word. Yet many of us have never found any change in our souls by the word, since we had a being. Why, O Beloved, how should this astonish a wicked man? A humbling *Ahab*, thou never humbled; A repenting *Judas*, thou never troubled; A trembling *Felix*, thou never startle in thy Conscience at the hearing of the Word: How dismal a word should this be to thee, that many are now in this place of torment, that did more good in their life time, then ever thou hast done?

Thirdly, That there are many now in hell, that have done less evil then many of us have done. *Balaam* he is gone to this place of misery, yet *Balaam* said, *hee would not curse Gods people, if one would give him a housefull of Silver, or Gold*, *Numb.* 24. 13. Yet thou, for a groat, yea for nothing, wilt swear and curse, and carry rage and hatred in thy bowels, thou carest not against whom. We read of the Pharisees, of whom Christ tells us, *that none forewarned them to flee from the wrath to come*, but they were an undone people; yet we read of them, they were no extortioners, they were no drunkards, no Sabbath breakers, nor profaners of the Lords day, *Luke* 18. 12. 14. Nay, they were so strict in observing the Sabbath, that they would not do necessary duties upon the Lords day, for fear they should profane it, they would not pul an apple from a tree, they would not walk in the fields on the Lords day, lest their thoughts should wander; they would not put a plaister upon a mans wound, lest it should be accounted as bodily labour; they would not rock a cradle, not visit a patient; a midwife would not go to help a woman in child bed; if a thorn got into their foot, they would not pul it out again on the Sabbath; if their houses were on fire, they would not quench them. Pharisees have done lesse evil a thousand times, then many of us have done; and should not this astonish you? The Pharisee is now in hell, that never was

a

a drunkard, may be thou art one. A Pharisee is now in hel, that never was an adulterer, may be thou art one: the Pharisees are now in hel, that never profaned a Sabbath, it may be, thou hast kept never a Sabbath holy to thy God, since thou wast born. O how should this astonish thee! Surely if Conscience be not given up to a great deal of searedness, these considerations should greatly astonish you.

4. Consider, that there are many men that have taken more pains to go to hel, this place of the damned, then ever many of us have done to go to heaven. I remembet a pregnant story of an Ancient Father, that being invited to a great mans house, coming there about ten a clock, he saw the Mistris of the house trimming her selfe in a glass, and from ten till one, he observed she spent that time in plaiting her hair, painting her face, and trimming her self; at one a clock, when she came to dinner, expecting nothing but mirth, this ancient father fell a weeping, and being askt why he wept, he turned himself to the Mistris of the house, and said thus unto her, I weep to see, that you have spent three hours in trimming your self, and doing all those acts of pride to damn your self, and yet I never spent so many hours to save my soul since I was born: Truly Beloved, you may make it your case. When you see profane men (in the phrase of *Habbakuk*) *to weary themselves in very vanities*; cap. 2. 14. when you shall see men sit up whole nights at cards and dice, and to drink; when you shall see men indefatigable in the ways of sin, you may fall a weeping, and say, this man hath sate up longer, and spent more time to go to hell, then ever I spent in going to God in my closet. And this should be an astonishing consideration to you, that many should take more pains to go to hel, then you do to go to heaven.

5. That there are many men in the world, who shall indure the totments of hell, yet do verily hope and expect to have the joyes and glory of heaven. *Luk.* 13. 25, 26, 27. and *Mat.* 25. 11, 12. you read there of some that shall *knock and say, Lord, Lord open to us*: if one knocks, he expects to come in. Wicked men, they shall be so confident of heaven,

they shall knock at heaven door, as it were; yet Christ shall say, *I know you not. Then they shall say, Lord, we have eaten and drunken in thy presence, we have preacht thy word, we have eaten at thy Table.* No, saith Christ, *I know you not, Goe away you cursed, into everlasting fire.* So *John* 8.39,40. The Jewes, they were confident of heaven, for say they, O *we have Abraham to our father*; but Christ confutes that, and tels them, *if Abraham were their father, they would doe the works of Abraham*; but you do not *Abrahams* workes, therefore you are not *Abrahams* Children. In the next verse, they go higher, yea *but God is our Father*, and we are his Children: no, saith Christ, v. 44. *You are of your Father the Divel, and his works you do*: So that by all this you may see, that you may expect to be, & believe you are the children of God, when you are the children of the Divel; that you are in the way to heaven, when you run the road way to hel. And should not this exceedingly astonish you, that there are many men shal indure the torments of hel, yet really expect to enjoy the glory of heavē?

6. That the sentence that shall be past upon a damned sinner is both a dismal, and an irrevocable sentence. *Mat.* 25.41. *Goe from me you cursed into everlasting fire, with the Divell and his Angels*, that is thy sentence. Now do but veiw and dive into this sentence, and see how dismal it is. 1. This is the punishment of a damned soul, to depart from Jesus Christ; *Depart from me*: and of all punishments, the punishment of loss is the greateste torment to a damned soul. Yea but then they might say, if we must depart from thee, Lord, let us go away with a blessing: No saith Christ, my curse be upon you: *Depart from mee you cursed.* O but if we must depart, and depart with a curse; yet let us Lord, goe into a place of ease: No saith Christ, *Depart you cursed into fire.* Yea but ô Lord, say they, if we must depart & go into fire, let it be but for a while: yes saith Christ, it shal be for everlasting: *Go you cursed into everlasting fire.* O but Lord, if we must be cursed and depart into everlasting fire, yet let us have good company, and that may somewhat alleviate

viate our sorrows, and make us forget our misery. No saith Christ, you shall only have Divels & damned spirits to be your companions. *Go you cursed into everlasting fire, with the Divel and his Angels*; they are the best companions a damned soul shall have. This is the dismal sentence to pass upon a wicked sinner: & this sentence when once it is past, it is irrevocable, never to be recall'd. So that put these six considerations together, & who would go to hel for a sin? what man would damn his soul for a whore? who would lie under this terrible sentence for the enjoyment of a lust?

And here now, having spoken thus far about this Doctrine, I know there are many men will think these Doctrines will lead men to despair: and they are so uncomfortable, they will make a man never have a glad day all his life. And to such I answer, indeed these Doctrines, if you be ungodly persons, and walk in ways that lead to the gates of hell, it should bring you into a dismal plunge; but for all godly and sincere hearts, they ought no whit to be trouled; for *they are delivered by Jesus Christ from this wrath to come.*

I know there is no Doctrine in all the Bible that is so irksome to flesh and bloud, as Doctrines of terrour are: the hearts and spirits of ungodly men will rise against it; they will be ready to say of us, as the Divel said of our Saviour, *Art thou come to torment us before the time?* I may say of many men, as I read in a History of a seminary Priest in *Lancashire*, that having lost his glove, another man following him, took it up; and run after this Priest to give him his glove. The Priest carrying a guilty conscience about him, thought the man run after him to apprehend him, and have the Law executed upon him, though the man intended no hurt unto him; yet the Priest run from him, and to avoid the man, drowned himself. Beloved, I make this use of it; in these Doctrines of terrour, we that are Ministers, we run after you, and we pray you:

O stop your course, and do not run into hell, doe not follow the courses that lead you in that way; but you run from us, as if this Doctrine preaching would bring you to hel; whereas we preach not this to bring you to hell, but to miud you to avoid it; we preach Sermons of hel to the hearing of your ears, that you may never see it nor feel it, with your bodies in hell; therfore doe not fear, Ministers never wish you harm, though they sometimes dip their tongues in bloud; the Lord grant you may know more of hell now, that you may feel less of it herafter. I have heard of a friend that gave a young gallant a curious ring with a deaths head on it, on this condition, that he should look on it seriously once every day; by which means at length from a profane ruffian, he became a good Christian; the like effect would the serious thoughts of hel produce. Let us, saith *Bernard*, go down to hel whilst we are living, that we be not cast down into hel when we are dead; a very good use he makes of this doctrine. And Beloved, I am perswaded, what ever you may think of this doctrine, though a profane heart cannot indure to be rub'd or gauld in his conscience; yet would you lay this doctrine to your hearts, it would be a great means to put you upon the study of a godly course, and to restrain you from a profane course of living. Again

Si Gehennam semper cogitemus, non cito in eam incidemus. Chrys. Hom. 3. in 2 Thes.

Use 2. 2. This doctrine is useful to wicked men by way of reproof. It will give a check and controul to many sins in wicked men. The Scripture makes this use of this doctrine. Read that text, 2 *Pet.* 2. 4, 6. *God spared not the Angels that sinned, but cast them down into hel, and delivered them to be reserved in chains of darkness to the Judgment of the great day:* what use doth the Scripture make of this? *these things he hath made for examples to those, that after shall live ungodly.* The overthrow of *Sodom*, the destruction of the old world, the damnation of Angels, this use the Apostle brings it to, that it should be an example to all that live ungodly to take heed of sining.

ing. And here, give me leave to speak somwhat more particularly about this matter. The doctrine of hel, it gives a check to five sins especially: As

1. It gives a check to the sin of *lust*. 2 *Pet*. 2. *the wicked are reserved in chains of darkness to be Judged, specially they that walk in the lusts of uncleanness*: there the Apostle puts the thoughts of hel against the lusts of uncleanness, *Specially they that walk in unclean lusts*. And Beloved, there is nothing in the world will more check the thoughts of lust, then the thoughts of the fire of hell, that if you burn in your lusts on earth, you may burn in fire in hell.

2. It wil give a controul to the sin of *gluttony*. Christ tels of *Dives* that was cast into hel, & cals him the rich glutton, *Luk*. 16. 19. It is said of him, *he had good things in his life time*, and *he fared deliciously every day*. Take heed therefore of gluttony and pampering your flesh; for the more you pamper you flesh, if you are wicked, you make your selves but sweeter morsels both for worms & divels. Thou that feedest gluttonously now, shalt one day perish for hunger; thou that drinkest to excess, shalt one day perish with thirst.

Multi hoc devorant quod in æterno igne concoquant. Bern. Ser. 76.

3. It gives a check to the sin of *pride*. And therefore *Paul* speaking to *Timothy*, bids him *take heed of pride, lest he fall into the condemnation of divels*, that is, to that sin, for which the Divel was condemned. The Divels were cast into chains of darkness only for the sin of pride, therfore take heed of pride, it may bring you to hell as well as Angels. Angels (if I may so speak) had somewhat to be proud of more then you, they were more glorious Creatures, more perfect in their natures, though it is true, they had no cause of pride; yet pride cast them into hell, so it may do you.

4. It sholud controul the sin of *covetousness*. *Jam*. 5. 13. *Go to now, you rich men, weep and howl, for your misery that shall come upon you, your riches are corrupt, your Gold and Silver cankereth, the rust of them shall be a witness against you, and shal eat your flesh as fire: You have heaped up treasures for the last dayes*. Thou that hast got gain unjustly, and got wealth dishonestly, O that this text might make thee tremble!

ble, the rust of thy Gold and Silver shall witness against thee at the last day.

Timetur carcer & non timetur æterna tormenta, timetur flamma & non timetur æterna incendia.

5. And lastly, it gives a check to the fear of men, to worldly fears, and so it is made in my text. *Mat.* 10. 28. *fear not him that can kill the body, and can do no more, but fear him that can cast both soul and body into hel.* our Saviour makes the doctrine of hell, a bulwark to fence the heart against the fear of men, thus much in reference to the wicked.

Use 2. This doctrine of hel is useful for you that are godly also: and it is useful to you, First, To quicken and stir up an aweful fear of God in your hearts, *Fear him that can cast body and soul into hel.* Little children, when they see their father in anger, and see him beat the servants, the children tremble: You are children, you shall not be beaten, but you shal see the servants, wicked men beaten in hel, let this make you tremble. *David* tels us *Ps.* 119. *My flesh trembles in the thoughts of thee, and thy judgments make me afraid.* You should much more tremble in the thoughts of the judgments of God upon the damned. 2. This should work in you fear of sin, that leads to hel: If he be bad, sin is worse which brings you thither. 3. This doctrine is useful to increase your faithfulness and joy in Christ, that you are delivered from such torments as these. 4. This should increase your love to Christ, that Christ should upon the cross indure the wrath of God, (somwhat equivalent to the torments of hell) to free you from hel: this should mightily cal for your love, and increase your joy, 1 *Thes.* 1. 6. 10. 5. This doctrine should make you patient under all outward & temporary afflictions that you meet with in this world: what though you are oppresst with the gout, with the stone, with any other terrible disease? why God hath given you freedom from hel, which is worse, then if all diseases should meet and center in one body; the worst of diseases are but fleabitings to the torments of the damned, therfore be patient what ever you undergo. God hath freed you from the greatest torments, though you may undergo the less. And thus I have done with the use of the doctrine in reference to the godly.

Use 2.

The

The last use with which I end, is an use of examination. the doctrine you may remember is this, That the consideration of this, that God hath a soveraignty over men and women, to cast them into hell, should work in the hearts of Gods own people an aweful fear of God. Now here in this use I shall put you upon the trial, Whether this doctrine, & these seven Sermons about the torments of hell, have wrought in you hearts a fear of God or no? And O happy are you, if these doctrines have either made you fear sin more, or fear God more. Now you'l ask me, How shal I know whether this hath wrought in my heart the fear of God, or no? To answer this, I shall only lay down four Characters. Use 3.

1. This fear it wil justle out of your hearts all fear of men, *Isa.* 8. 13. *Fear not their fear, but sanctifie the Lord God in your hearts, and let him be your fear, and let him be your dread:* there the Scripture tels us, those that make God their fear, the fear of wicked men was not to possess them. And so my text tels us, *Fear not him that can kil the body, but fear him that can cast body and soul into hel.*

2. That man that hath the fear of God in his heart, he carries greater respect to the commands of God, then to the commands of men. Who ever truly feats God, he had rather displease man than God, he had rather obey Gods command, then mans. *Exo.* 1. 17. *The midwives feared God, and did not do the thing the King commanded.* A strange passage. What? the command of the King, and not obey it? no the women would not obey the King in his sinful comand, because they feared God: Royalists now think, what ever Kings command must be done; but the Scripture tels us, that poor weak women feared God, and would not do the thing the King commanded. Beloved, look to this, if the fear of God be in your hearts, though men command you sin, if God command you the contrary, you will not do it; you will not sin because men command you, if God gives you a contrary command.

3. If the fear of God be planted in your hearts, you will be careful to fence your hearts against smal and secret sins which

which the world can take no notice of. *Psal.*19. *The fear of the Lord makes clean*; the fear of God in the heart is like a Beesome, it sweeps the heart and inward man clean of all sin. There is a phrase, *Lev.*19.14. *Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God.* Suppose a man should curse a deaf man, he cannot hear him curse. Suppose you should lay a block in the way of a blind man, he cannot see you lay it; but now the fear of God would make you avoid those sins, which can neither be heard nor seen by men. Though men should be as blind men among you, neither to hear nor see what evils you do; yet the fear of God would restrain those evils in you. And therefore if the fear of God be not prevalent, as to make you refrain from sin, and from sin in private as well as in publick; if it be not thus, you may justly fear you have not the true fear of God within you. 4. The true fear of God wil make you to have high and reverend thoughts of God, and low thoughts of your selves. *Job* 13.11. *shall not his excellency make you afraid? Exo.*3.6. therfore if you have not high thoughts of Gods great Majesty and excellency, if you are not sensible of that infinite distance that is betwixt you and him, it is for want of the true fear of God in your hearts. And thus I have gone over ten Sermons about the glory of the Elect in heaven, and seven Sermons about the torments of the damned in hel; all my desire is, that you might only hear of hel, so that you might never come there; and that these Sermons might be a means to keep you from the practice of sin, that will undoubtedly lead you to this place of torment.

FINIS.

An Alphabeticall Table of the principal Matters contained in both the Treatiſes.

A

Threefold appearing *of Chriſt*, Tr.1. p.4. & 32

Chriſt ſhall appeare *in glory to judg the world* 32, 33

Chriſts glorious appearing *terrible to eight ſorts of men* 40 & ſeq.

calls for the practice of ſeven great duties 47 & ſeq.

Why Chriſtians ſhould long for Chriſts appearing. 50

comfortable for three ſorts of perſons 53, 54

The certainty of Chriſts glorious appearing 55 to 58

When this glorious appearing *of Chriſt ſhal be, and divers errors about it confuted*, 59 & ſeq. *unknown to men*, 61

ſignes when it is neer at hand 61, 62

Whence Chriſt ſhall appear 63

In what place his appearing *ſhall be* 64 to 67

terrible to guilty conſciences 83

ſhould reſtrain from five ſins eſpecially 84

Whether we ſhal need apparel *&c. in heaven* 122

We ſhould not be proud of apparel 123

6 aſtoniſhing *conſiderations to ſecure ſinners*. T.2. p.111

B

Why the bodies *of Saints ſhall be glorified*, T.1. 87

Wherein the glory of the bodie *conſiſts* 88 & ſeq.

How the bodie *ſhall be immortal* 89

they ſhould not be inſtruments of ſin 91

Whether these very bodies *that we have here, shall be glorified* p.115. to 120
Four Inferences from thence 120
The body *shall be punished as well as the soul.* T.2. 103

C

Colosse *overthrown by an earthquake.* T.1 p.1
How Christ *is a christians life* 4
Christ *the author of the life of grace, and why?* 7,8
Christlesse *men are but dead men* 15
How Christ *is our life of glory* 18
Christians should labour to glorifie Christ *here on earth,* 19 & 129
Mens unkindnes to Jesus Christ 20
Nothing too dear to part with for Christ 26
Christ *shall appear in glory to judg the world* 32, 33
See Appear.
Of the certainty *of Christs glorious appearing* p.55 to 58
Whence Christ *shall* come *to judg the world.* 63
Whether Christ *shall personally reign here on earth for a thousand yeers before his coming to judgment, largely handled* p.67 to 82
Wee should labour the conversion *of our friends: and why?* 110 & 131
What is meant by a camels *going thorow a needles ey.* 127
Wherein we must be conformed *to Jesus Christ* 136

D

Christlesse men but dead *men* T.1. p.15
Christians are dead, *and how?* 3 & 142
Whether there shall be degrees *of glory in heaven, and in what sense?* 99, 100 [*]
Four Cautions about it 103 [*]
should exercise us to be eminent in grace 104 [*]
What it is to destroy *the soul* T.2. 3
Degrees *of torments in Hel: and why?* 21 to 23
Of Christs descent *into hell* 88 to 95

Whether

whether the doctrine of hel-torments drive to despair 115

E

Prison experiences *the most cleer* experiences. T.1. p.2
Motives to draw off our hearts from the earth 3
The fond reason for bowing toward the East 64
Whether the torments of hel be eternal, *and why?* 51,52
Every thing conducible thereto is eternal 54
The error *of* Origen *about this* 57
We should not hazard the enduring of eternal *torments for temporary vanities* 57

F

Few *shall be partakers of the life of glory,* T.1. 125
the fault not Gods, but our own 126
Faith *and Repentance necessary in all that will be saved* 128
Fear *of God fenceth the heart against the* fear *of man,* T.2. p.5
Four characters of the true fear *of God* 119,120
Of preaching doctrines of free grace 9. to 12
Whether there shall properly be fire *in hell: and the nature thereof* p.96. & seq.
Fiery *sins bring* fiery *torments* 101

G

Christ the Author of the life of grace, T.1. 7,8
Why grace *is called life* 7
How the life of grace *may be discerned* 9. & seq.
Four properties of the life of grace ibid.
How to know when a man acts from an inward principle of grace. 14
Concomitants of the life of grace ibid.
The life of grace *may decay, but never die* 15
Glory *of heaven not curiously to be pryed into* 17
A description of the glory *of the Elect* ibid.
Christ our life of glory, *how?* 18

We should provide for the life of glory *while we live here* T.1. p.21.22
not disparage it, and how this is done 23,24,25
Characters of those that shall be partakers of glorie, 28, & seq.
What makes Christs appearing glorious 33, & seq.
Why it shall be so glorious 39
See more in Appearing.
When we hate a man for his goodnesse 45
The full glorification *of the Elect reserved till the appearing of Christ* 85
and why? 124
A description of it 86
The glorie *of the bodie, See* Bodie.
The glorie *of the soul inexpressible* 95
wherein it consists: sc. in endowments privative and positive 96
Whether there shal be degrees of glorie, *See* Degrees.
Where the the place is in which the Saints shall be glorified 98. & seq.
the expressions whereby it is set out in Scripture 98
Take heed we lose not this glorious place *for trifles.* 103
Six practicall Inferences from our glorious *appearing with Christ* 128 & seq.
Errors confuted about the glorie *of the Saints* 133
Trial whether we shall be partakers of this glorie, 135 & seq.
rules how to make use of these Trials 145
This doctrine comfortable for five sorts 146 & seq.
Whence the word γεεννα is derived, T.2. 4
We should not have hard thoughts of God 80

H

Heathen *more merciful then our late persecuters.* T.1. 2
No place can hide *from the judgment of Christ* 67
Hel *taken divers wayes in Scripture* T. 2. 3,4
Gods power to cast into Hel, *should cause us to fear him.* p.5 and 118

Whether the doctrine of Hel-torments *ought to be preached* T.2. p.6
Objections against it answered 7, 8, 9
Whether there be an Hel *or no: and why there must be an* Hel 11, 12, 13
Some that held that there was no Hel 14
Many live as if there were no Hel ibid.
This doctrine comfortable to Gods people 15
The several names given to Hel *in Scripture* 17 & seq.
A description of Hel 21
Whether there be degrees of torments in Hel 21 & seq.
Who shall endure the greatest torments there 24 & seq.
Where Hel *is* 33 ad 36
Why the place thereof is concealed 36
labour more to avoid, then to find where it is 38
Sin the way to Hel ibid.
What is a lively picture of Hel 39
The madness to incur Hel-torments *for worldly vanitie:* 48
Whether the torments of Hel *be eternal. See* Eternal.
Wickednesse of such as wish themselves in Hel 58
Whether most of mankind shal go to Hel 65. to 77
Whether Christ did personally descend into Hel 88 & seq.
When Hel *was made* 105
Wherein the doctrine of Hel *is useful to the godly* 118

I

When a man acts from an inward *principle* T.1. 14
A 2fold Judgment, *of absolution & condemnat.* 56 to 58
Whether the Judgm[t] *shal be in the vally of* Jehosaphat 65
No place on earth shall hide from Christs Judgment 67
Whether Christ shall take up any length of time in judging *the world* 82
How the bodie shall be immortal 89
How it can stand with Gods justice *to damn men for ever for sinning but a time* Tr.2. p.60. to 63
Infants *liable to eternal torments* 64

Whether

K

Whether the Saints shall know *each other in heaven*, T.1. p.104. to 110

The damned shall know *the Saints in glory* 106

Whether it will not be a trouble to the Saints in glory to know *their friends in hell* 109

L

Christ a Christians life p 6

See more in grace *and* glory, T.1.

What Language *we shall speake in heaven* 123

We should love *those that shall be partakers with us of the life of glory* 130

M

The Error of the Millenaries, T.1 p.5. 67, &c.

Ministers *must mix their Doctrines*, T.2. 1.9

Eight Inferences from the great multitudes *of the damned* 74. to 77

How it can stand with Gods mercy, *that the most men should be damned* 77. to 80

O

The Error of Origen, T.1 p.133. & T.2. p.57

P

Prison *experiences the sweetest experiences*, T.1. p.2

A prison *should not make Gods people strangers to one another* 2

The Error of the Pelagians 15

In what place *Christ shall come to judgment* 65. & seq.

In what place *the Saints shall be in glory. See* glory.

Encouragements for the godly against persecution, T.2. 2

In what place *hell is. See* Hell

Punishment *of loss and of sense in hell* 40. to 47

A ground of patience *in all temporal afflictions* 59

Whether there be any Purgatory *after this life* 81. to 85

R

No shame to be religious. T.2. p.26. & 128

Whether Christ shall reign on earth for one thousand years

years 67. to 82
We should labour to have Christ reign *in our hearts, and in his Ordinances* 76
Few rich *and great men amongst those that are in glory,* 127

S

The life of glory comfort against sufferings, T. 1. 26, 130
The glory of the soul. *See* glory.
The soul *not be prostituted to* sensual *lusts.* 99 [*]
Whether the soul goes immediately into glory when separated from the body 111. to 113
What it is to destroy the soul, T. 2 3
Sin *the way to hell* 38
is worse then hell 49
an abominable evil 63
Not presently to embrace an opinion for which Scripture *is pretended* 95
Six astonishing considerations to secure *sinners* 111
Five sins *checked by the doctrine of the torments of hell* 117

T

The time *of Christs glorious appearing.* *See* appearing, T. 1.
What are the torments of the damned in hell 39. to 47
What meant by gnashing of teeth *in hell* 109

W

Christians should watch *about three things,* T. 1 p. 52
To what wicked *men are compared in Scripture,* T. 2 67
What is meant by the worm *that never dieth* 107

FINIS.

ERRATA.

PAg. 6. l 28. *put* [;] *after* againſt. p. 9. l. 3. r. *Spirits.* p. 10. l. 19. *for* fi:e r. *fear.* p. 12. l. 30. r. *Plato.* p. 15. l. 10. *for* no r. *an.* l. *uis.* r. *tormentor.* p. 21. l. 34. r. *Fovinianiſts.* p. 32. l. 4. r. *as thoſe.* l. 16. *for* and r. *nor.* p. 39. l. 1. r. *So I ſay.* p. 45. l. 8. r. *continually.* p. 49. l. 37. r. *never have made.* p 51. l. 14. r. *here in.* p. 54. l. 12 *for* every r. *a very.* p. 55. l. 32 *for* in r. *on.* p. 66. l. 35. r. *wicked.* p. 72. l. 29. r. *a numerous ſeed.* l. 30. r. *meerly.* p. 73. l. 5. r. *an.* p. 75. l. 29. *for* loweſt r. *Court.* p. 79. l. 29. r. *juſtice.* p 83. l. 16. r. *the bad burnt.* ib. r. *yet ſo as by fire.* 85. l 24. d. [,] p. 90. l. 26. r. *Col.* 2. p 93. l. 33. d. *body of.* p. 97. l. 36 [,] *after* heaven. l. 37. (3) *after* fire. p. 111. l. 2 r. two. p. 118. l. 20. *for* he r. *hell.* mar. l. 3 & 8. r. *timentur.* p. 119. l. 8. r. *your hearts.*